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LITERARY ANTIQUITIES

OF

GREECE;

AS DEVELOPED IN AN ATTEMPT TO ASCERTAIN

Principles for a New Analyſis of the Greek Tongue,

AND TO EXHIBIT THOSE PRINCIPLES

AS APPLIED TO THE

Elucidation of many Paſſages in the Ancient Hiſtory of that Country.

To which are added,

OBSERVATIONS CONCERNING THE ORIGIN OF SEVERAL OF THE LITERAL CHARACTERS IN USE AMONG THE GREEKS.

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LONDON:

PRINTED BY J. DAVIS.

SOLD BY J. WHITE, AT HORACE'S HEAD, FLEET-STREET.

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BRITISH MUSEUM

TO

THE HONOURABLE, AND RIGHT REVEREND FATHER IN GOD,

BROWNLOW,

BY DIVINE PERMISSION

LORD BISHOP OF WINCHESTER, LL.D.

PRELATE TO THE MOST NOBLE ORDER OF THE GARTER:

THIS ESSAY

TOWARDS THE PROMOTION OF USEFUL LEARNING,

AND THE FURTHERANCE OF

THE CREDIT OF REVEALED TRUTH,

IS MOST RESPECTFULLY INSCRIBED WITH PERMISSION,

BY HIS LORDSHIP'S MOST OBEDIENT,

AND MOST DEVOTED

HUMBLE SERVANT,

PHILIP ALLWOOD.

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PREFACE.

IT is the deſign of the preſent volume, to illuſtrate and explain many of thoſe paſſages in the Ancient Hiſtory of the Greeks, which either have never undergone any particular inveſtigation, or have been only conſidered in a partial and imperfect manner. And, as this object involves much of what is new, I ſhall ſtate at large the principles on which I have proceeded.

It has long been the occaſion of juſt complaint, to thoſe who have been the moſt deeply verſed in ſubjects of high antiquity, that there is an extreme degree of uncertainty, with reſpect to the affairs of Greece, prior to the æra of the Olympiads. Indeed there is nothing but confuſion in the accounts of theſe early times; and ſuch inconſiſtencies meet our view, at every ſtep we take, that we are almoſt led to believe the events, diſguiſed by them, to have been merely fabulous. The time even of the Argonautic expedition, of the introduction of letters into Greece, of the war of Troy, of the taking poſſeſſion of Peloponneſus by the Pelopians, and of the firſt

ſettlements of the Cecropians and Cadmians in Attica and Bœotia, are dates, which, with many others, have never yet been ſatisfactorily aſcertained. And, though we are well aſſured, that theſe regions muſt have been peopled by colonies of theſe denominations, that letters were imported into Greece, and that there may be ſome certainty in the other events juſt mentioned; yet, the more minutely we examine what ancient writers have advanced upon theſe ſubjects, the more glaringly we perceive ſuch contradictions and abſurdities, as evince, that they were little better acquainted with them than we ourſelves are.

Upon proceeding ſtill further, it will be diſcovered, that there is much allegory attached to their reſpective accounts. All thoſe, which are detailed in the enſuing pages, are of this deſcription. The Titans, in particular, were a people, whoſe hiſtory is entirely inveloped in this miſt of fable. Religion with them was extravagant beyond meaſure in the firſt ages: and the name they aſſumed * happened, unfortunately, to be the very term (Tit-Ain-Es), by which they denoted their temples, or high-altars to the Sun. Hence, in proceſs of time, either through the corruption of oral tradition, or through the playful fancy of the poets, theſe temples were themſelves perſonified; and, of courſe, transformed into enormous *giants*, of an *earth-born* race. The epithets Γηγενεις

* They aſſumed it, after the manner of religious ſects in general, from the peculiar mode of their religious worſhip.

and

and Γιγαντες, which we find the early writers of Greece perpetually conferring upon them, were well adapted to expreſs both their *origin* and *dimenſions:* but the principal adventures, and achievements of the people, called Titans, were aſcribed to theſe genuine offspring of *the earth;* and this is the cauſe of the greater part of thoſe difficulties, by which their hiſtory has been embarraſſed. If, therefore, we conſider what theſe hiſtorians have handed down to us reſpecting the Γηγενεις, as applicable only to the tranſactions, migrations, and ſufferings, of the Titans, ever attached to the rites of their religion, and every where erecting temples for celebration of them, we ſhall, in general, approach very near the truth; for theſe fictitious beings were no other than thoſe public works of the people called Titans, by which they may be traced in almoſt every country wherein they ſettled.

The allegorical veil, which conceals from our ſight the purport of many valuable traditions, is of a very nice and tranſparent texture. If we view it obliquely, like the Goſſamer's web glittering with the reflected rays of the ſun, it will dazzle the eye, and prevent the diſtinct viſion of the object, over which it is extended: but if we examine it with a direct aſpect, it will hide little or nothing from our obſervation. A whole hiſtory has been often altered and diſguiſed, merely for the purpoſe of ſuiting a favourite epithet; the original im-

port of which has been loſt; and to which another has been aſſigned, analogous to that of ſome ſimilar term in the Greek tongue. In an inſtance of this kind, there will be always ſome conformity of the circumſtances of the hiſtory to the ſignification of the epithet in queſtion; and the radical analyſis of that will be the firſt and moſt eſſential ſtep towards a developement of the whole relation. The ſtory of Cinyras is remarkably upon this principle; Demeter was conſidered by the Greeks the ſame as Γη Μητηρ; Typhon was ſuppoſed, by them, to derive his name from Τυφω; and other examples of the ſame nature, will occur as we proceed.

But many of thoſe hiſtories, which the Greeks have aſſumed to themſelves, were, in reality, of foreign extraction. They were tranſplanted from their native ſoil; but they loſt nothing, except accuracy, in the removal. Such, indeed, has been the fertility of the ſpot where they were deſtined to vegetate, that one has ſoon generated a thouſand; and one ſimple fact has been told, in ſo many ways, and with ſuch an amazing diverſification of the proper names of the parties concerned, that it has actually appeared like ſo many diſtinct and unconnected hiſtories.

Indeed every portion of the early hiſtory of Greece is highly complicated and obſcure. That country, no leſs than Egypt,

Egypt, may be ſtyled the Mother of Monſters—monſters, which have poſſeſſed themſelves of the extenſive domains of antiquity; and effectually deterred the learned, till comparatively of late years, from any ſucceſsful reſearch.

It is with the view of exploring ſome tracks in theſe infeſted regions, which the foot of diſcovery has never trod; and of aſcertaining more perfectly the ſituations and qualities of others, which have been only ſuperficially obſerved; that I have ventured to digreſs from the ordinary paths of literature; and to attempt, by engaging ſome of theſe terrific beings upon their own ground, to oblige them by force to relinquiſh their poſſeſſions. How far I have ſucceeded in this enterpriſe, the work I now offer to the Public, as the partial reſult of my labours, may in ſome meaſure determine.

The inveſtigations it details proceed upon this principle—that, as the refinement and amplification of the Greek tongue, and a blind attachment to it, have been the means of introducing numberleſs errors, and the moſt lamentable uncertainty, into the early accounts of that country; it will be neceſſary, in order to diſcover the certainty of things, to reduce this language to its elements, to diveſt it of its ornaments, and repreſent it in its ſimple and naked ſtate. In doing this, as far as I have proceeded, I flatter myſelf, that I have approached

proached exceedingly near to abſolute certainty with reſpect even to the hiſtory of many events, which, though they now appear of the utmoſt importance, have hitherto been generally given up, as beyond the reach of any accurate inveſtigation.

I ſoon, however, perceived, that there was no hope of effecting much, by means of the Greek language alone; and that it is by no means ſufficient for any radical analyſis of itſelf. I have therefore compared, in a great variety of inſtances, the import of the correſponding radicals of other and more ancient tongues; and, by this proceſs of analogy, have been able to arrive at the proper and original import of the terms. This has thrown much light upon the manner in which they were afterwards applied; and has developed many of the fictions which have been founded upon them.

A diſquiſition of this nature has led me to treat very largely concerning the ancient hiſtory of the Greeks; and to deprive them of much of that political conſequence in remote antiquity, which in after times they had arrogantly aſſumed to themſelves. I cannot find any ground, for inſtance, upon which to reſt a belief—that there was ever a ſucceſſion of monarchs over Argos, commencing with Inachus—over Athens, commencing with Cecrops—or over Thebes in Bœotia, taking its riſe with Cadmus. On the contrary, I am perſuaded,

that

that theſe liſts of ſovereigns are fictitious; their very names being artificial, compounds of Egyptian terms, and alluſive chiefly to the rites of Sabianiſm, and the hiſtory of the firſt poſt-diluvian patriarchs. At the ſame time, however, I have endeavoured to aſſign the proper dates when Bœotia and Attica were firſt colonized by the Cadmians and Cecropians.

Theſe, and a variety of other circumſtances have induced an opinion, that the Helladians could have been by no means the original inhabitants of Greece; that they were not, in ſhort, the deſcendants of Javan, but ſtrangers, who came from other parts, and principally from Egypt.

And, in conſiſtency with this, it will appear that their language is a mixed dialect, partaking much of the Galic, the Welſh, and other European languages, but much more of ſome Oriental tongues, and particularly the Æthiopic. This greater affinity between the Greek, and the languages of the Eaſt, marks, in the moſt deciſive manner, the Oriental origin of the Helladians. At the ſame time, the very characters in which their literature is expreſſed, render it almoſt a matter of certainty, that they emigrated chiefly from Egypt; for it is one object of proof, that theſe characters were only hieroglyphical memorials of cuſtoms and rites, by which they had been diſtinguiſhed while reſident in that country.

In treating of ſubjects of ſuch high antiquity I have endeavoured to eſtabliſh every point by probability. And by bringing a great number of probabilities to bear upon the ſame points, I hope it will appear that I have generally approached very near the truth. Indeed the very great conſiſtency of the explications I have given in every part of the work, with themſelves, and with the hiſtories upon which they have been employed, is a further proof in favour of my ſucceſs.

It is aſtoniſhing how great an evidence, in behalf of the truth of revelation, reſults from every part of this production. The primitive innocence, and fall of man; the number of deſcents from Adam to Noah; the number of generations before the flood; the flood itſelf; the diviſion of the earth in the days of Peleg; the firſt peopling of "the iſles of the Gentiles;" the diſperſion of the Ammonians and their adherents from Babel, and the confuſion of their lip; as alſo the univerſal famine which took place in the time of Joſeph; are facts which ſtrongly appear upon the face of many hiſtories here detailed: and the proofs of theſe facts are, I believe, either entirely new, or placed in a light in which they have never yet appeared. Thus far then, at leaſt, I hope that my ſolitary labours may be productive of ſome utility to my country, in this day of blaſphemy and infidelity;

lity; inaſmuch as they certainly furniſh ſome freſh evidences of the credibility and divine authenticity of the ſacred writings.

It would afford me the higheſt ſatisfaction, and it would confer no ſmall degree of ſanction upon the diſcuſſions I have detailed, were it in my power to expreſs my acknowledgements for communications, to any of the moſt diſtinguiſhed Literati of the preſent day. The only aſſiſtance of this kind, which I have received, is contained in one ſingle remark in page 336: and the Gentleman, to whom I am obliged, in this inſtance, is the Rev. Francis Leighton, of Shrewſbury.

Thus, enjoying few advantages, in the proſecution of my ſtudies, from an intercourſe with learned men, I have been reduced to the neceſſity of conferring the more largely with their works. And, in this reſpect, I feel myſelf chiefly indebted to Mr. Bryant; whoſe reſearches, into the Antiquities of the Greeks and Egyptians, will tranſmit his name with peculiar reſpect to the lateſt period, during which ſuperior ſagacity ſhall be revered, or an indefatigable ſearch after truth be conſidered as entitled to any praiſe. As I have been anxious to throw every poſſible light upon the ſubjects I have diſcuſſed, and as this Gentleman is the only one who has, to any conſiderable extent, preceded me in this line of inquiry, I have

taken the liberty of making frequent references to his writings —in order that the Reader may make himſelf the better acquainted with what has been urged upon any particular points; that he may examine the variety of evidence, by which we are ſometimes brought to the ſame concluſion; and form his own judgment from the proofs adduced on both ſides, in caſes where we differ. It is neceſſary alſo, that I ſhould expreſs my obligations to Mr. Maurice; whoſe talents have alſo been employed in ſuch a manner, as highly to merit the approbation of his country. I have borrowed ſeveral very uſeful hints from him; and have ſometimes referred to his plates.

It would have contributed much, without doubt, to the accuracy of the preſent work, had I poſſeſſed the advantage of a friend, who would have pointed out the errors he might have obſerved in my ſtyle, and undertaken to ſuperintend the correction of the preſs. This latter taſk has devolved upon me, in a ſituation, than which ſcarcely any can be conceived to afford leſs leiſure for the purpoſe. Indeed the engagements by which I have been daily occupied, and the time loſt in the caſting of new types in the Coptic and Ethiopic characters, are the reaſons why this volume has not made its appearance at an earlier date. This want of leiſure may have enlarged my liſt of errata; I do not, however, believe

that I have fallen into miſtakes of any great conſequence; that which occurs the moſt frequently, is the rejection of the *Iota ſubſcriptum*, in my Greek quotations; but this is an inaccuracy of ſo trivial a nature, that it is ſcarcely worth mentioning *.

* There may even ariſe ſome diſpute, with reſpect to the propriety of its inſertion. Montfaucon, in his Palæographiâ Græcâ, ſays—Ιωτα *ſubſcriptum*, ut vocamus, *Græci in marmoribus, tabulis, ac libris manuſcriptis vulgo non indicant*. Page 33. And again—*Dativus caſus qui in vocibus in* ος *per* ω, *ſubſcripto* ι, *exaratur hodie, hìc* (ſcilicet in Farneſianis Columnis) *per* ο *exprimitur,* ι *unâ ſerie adſcripto, ut animadvertas in illis vocibus,* ΕΝ ΤΟΙ ΠΟΛΕΜΟΙ: *idque antequam* ω μεγα *advectum eſſet. In marmoribus porro, pariterque in vetuſtioribus libris, Dativus ille caſus, per* ω *tantum plerumque ſcribitur*. Page 138. It ſeems then, that the ω was conſidered, as nearly as poſſible, an equivalent to the οι; and that therefore the *Iota ſubſcriptum* may be diſpenſed with, in a Dative in ω. And the ſame obſervation may with ſome propriety be applied to the *Iota written under* H, the Dative of the firſt declenſion: for this H was equivalent to EI; and the ſame writer ſays—*Deinde in inſcriptionibus et exemplaribus vetuſtiſſimis Dativus caſus per* H *ſcribitur; omiſſo ſæpius, nonnunquam adſcripto* I, *ſic* HI: *nam Iota ſubſcriptum longe poſterioris ævi eſt*. Page 139.

A

DESCRIPTION OF THE PLATES.

PLATE I. is taken from Plate XLII. of Dr. Pocock's Deſcription of the Eaſt. The upper compartment repreſents the bearing about the Sacred Ark, with Oſiris incloſed within it; which was the ceremony performed on the ſeventeenth day of the month Athor. The lower diviſion of the Plate deſcribes the finding of Oſiris, which was commemorated on the nineteenth day of the month Choiac.

PLATE II. repreſents the Numen Ibimorphon of Egypt from the Menſa Isïaca.

PLATE III. Fig. 1. is the Repreſentation of one of the moſt ancient Forms of Nilometers.

Fig. 2. is a View of one of the Entrances to the Great Temple at Luxore in Upper Egypt.

PLATE IV. Fig. 1. repreſents the Apis of Egypt, with the attending Prieſts, from the Menſa Isïaca; and beneath it, an Outline of the ſame Deity, and of the Letter M, which was hieroglyphical of him.

Fig. 2. the Figure marked A, with that immediately beneath it, are from the Menſa Isïaca.

A

TABLE OF CONTENTS.

SECTION I.

Of the Method and Grounds of Analyſis.

PART I. ERRORS ariſing from the neglect of analytical inveſtigation, 1—The limits of it, 2—Its difficulties when applied to ancient hiſtory, 3—The advantages which this department of hiſtory has already derived from it, 5—There is much ſcope left for further reſearch, 8—The grounds for the analyſis of ancient hiſtory generally ſtated, 10.

PART II. The limits of the ſubject propoſed, in reſpect to Greece, 11—Collateral hiſtory, the firſt ground of analyſis, 12—The defects of traditional hiſtory, 12—they may be frequently corrected by the ſacred writings, 13—Inſtances of this, in the various accounts tranſmitted of the Deluge, 15—in the general inſtitution of Sacrifices; and in the traditional hiſtories of the Four Ages, 16—Hence ariſes the neceſſity of reaſoning from analogy, as extenſive as can be obtained, 18—this, illuſtrated by the various accounts of the Flood, 19—and by the general adoration of Jupiter and Hercules in the heathen world, 21.

Second ground of analyſis, the monuments, religion, and language of the Cuthites in Egypt, 24.

Third ground of analyſis, the Greek tongue, 25—Character of that language, &c. 26—Few hints to be derived excluſively from the Hebrew tongue, in determining the roots of Greek terms, 28—Specimen of the uncertainty of Hebrew derivations, 31.

Fourth ground of analyſis, the means by which ancient hiſtory became obſcured, 34.

PART

PART III. The neceſſity for analogical reaſoning further proved—from the uncertainty reſpecting the introduction of letters into Greece, 38—and from that which is attached to ſome of the moſt memorable events in Grecian hiſtory, 39—The early chronology of Greece inconſiſtent and incredible, 41—Further inſtances of this, in the kings of Athens, Argos, Thebes, &c. 44—and in the names of the Grecian commanders at Troy, 46—The invention of letters attributed to divine inſpiration, under the fictitious character of Palamedes, 48—Other claimants to this honour, in Danäus, Cecrops, and Cadmus, 50.

SECTION II.

Concerning the Helladians, and the original Inhabitants of Greece, as far as their Hiſtory is neceſſary to furniſh Hints for an Analyſis of the Greek Tongue.

A particular concluſion from ſome of the preceding remarks, 52—Miſtakes of the Greeks ariſing from their inattention to the ſubſtance of it, 53—Their errors not the effect of neceſſity, 54—they did not prevail univerſally, 55—Exceptions—in Herodotus, 55—in Socrates, 58—in Plato, 59—in Hecatæus, and others, 60—Inference drawn from theſe writers, 63—The Aborigines of Greece a barbarous race, 63—The Scriptural account of them, 64—Nothing known reſpecting them in Greece, except their barbariſm, 65—An inquiry, whether the Pelaſgi were of this race, 65—Probable circumſtances relative to Peleg, the ſuppoſed founder of the Pelaſgi, 70—No hints concerning the original inhabitants of Greece afforded by the learned of other countries, 73—Analogies of names conſidered, 74—The ſtate of ancient Greece moſt unfavourable for any diſcoveries, by theſe means, 77—Ηλις an equivocal term, not borrowed from Eliſha, 79—Ιαπετος had no relation to Japhet, 80—Ιωνες were not the deſcendants of Javan, 83—Nothing to be deduced from analogy in the ſound of names, where there is wanting analogy of hiſtory and import, 86—Whether there are retained in the language of the Greeks any veſtiges of the dialects of the poſterity of Javan, 86—What languages are moſt proper for compariſon in this inveſtigation, 90.

SEC-

SECTION III.

Containing an Illuſtration of the Plan of Analyſis for the Greek Tongue, according to the Principles already laid down: in which is alſo conſidered, in a great variety of inſtances, how far an accurate knowledge of the import of terms may become ſubſervient to the developement of ſuch paſſages in the Ancient Hiſtory of Greece, as have never hitherto met with any ſatisfactory explanation.

EXAMPLE I. Radicals, Xui, Zee, Sea, Za, &c. 91—Ρεω, 92—Ζεω, Σειω, &c. 93—Ζα, a term uſed in Egypt, 96—Zas, an Egyptian, and Saos, a Babylonian name for Jupiter, 98—The original import of Za, 100—this radical found among the Ethiopians, 102—Ζευς, the proper etymon of that term, 104—Zeuth, or Xuth, his hiſtory, 106—Ζυθος, Ζυθιον, the cuſtom connected with theſe terms, 108—Ζεα, or Ζεια, a term of great conſequence in Attica, 109—Ζαω, and Ζωη, their origin, 111—Ζαψ, the ſignificancy of that word, 111—Ζακορια, &c. 113—Ζακυνθος, the purport of his name, 114—Ζηθος, &c. 117—שיחור, obſervations upon that term, 117—Oſiris, Σειριος, Σειρ, Σιορ, 118—Sihur, why the Nile was thus named, 119—Analyſis of the Hebrew words סהר, שחר, זהר and צהר, 121.

EXAMPLE II. Radicals, Can, Cany, Cano, Γανοω, Γανος, &c. 123—Κινυρα, ſome particulars concerning the inſtrument ſo called, 124—Analyſis of the ſtory of Cinyras, the ſon of Apollo, 126—this perſon was never king of Cyprus, 127—but muſt be referred to Cypariſſus, near Delphi, 128—It was another Cinyras who reigned in Cyprus, 129—The cauſe of this confuſion, 130—Venus, the ſame originally with Apollo, 133—concluſion of the hiſtory in queſtion, 135—Various opinions concerning a paſſage from Diodorus Siculus, in relation to the ſame ſubject, 137—an impartial inveſtigation of the import of it, 139.

EXAMPLE III. Radicals, Nun, Nion, Nain, Νυν, Νεαν, &c. 143—Nana, the hiſtory connected with this term, 145—the analyſis of it, 146—The relation of Nun (a title for Noah) to Nana, 147—The birth of Attes, 149—Nanæa, and Nannachus, 150.

EXAMPLE

EXAMPLE IV. Radicals, Çan, San, Sun, Sano, Ζαν, Ζανιδες, &c. 151—Ζαγηλη, its proper import; but the great uncertainty of the ancient Greeks reſpecting it, 154—Whence it derived its application to the Sickle, 155—Σαγηος, the perſon intended by that title, 156.

EXAMPLE V. Radicals, Su, Thu, Θυω, Θυαλω, &c. 157—Θυωνη, a name for Semele, 158—Reaſons why Semele is repreſented as the daughter of Cadmus, 159—Θυωνη and Σεμελη nearly ſynonymous, 160—Θυωνη analagous to Τιτηια, 161—The correſpondence of her hiſtory with the teſtimony of Scripture, 163—Bacchus, why ſtyled Θυωνιδας, 166.

Analyſis of the term (Θυατειρα) Thyatira, 167—Of the female deity Athyr, and the month Athor, 167—Collateral names of the ſame place (Pelopia and Euhippa) conſidered, 167—The import and extenſive uſe of the radical Hip, 169—The Ibis, and the month Epipi, thence named, 170—The meaning of the Ιππη τε Δαναε, 172—Pelops, his hiſtory ſtated, 175—particularly conſidered, 176—The circumſtances attending his father-in-law's death explained, 177—The number of generations before the Flood aſcertained by fabulous hiſtory, 179—The marriage of Pelops and Hippodamia, what? 177, 182—Concluſion to be drawn from this compariſon of the terms Thyatira, Pelopia, and Euhippa, 184.

EXAMPLE VI. Radicals, Cog, Keg, Cheik, חק, Κοκναι, &c. 185—Κοκκυς, its origin and import, 190—Κοκκος, ſignifying "purple," whence derived, 190—The hiſtory connected with the term Κοκκις, 191—Analyſis of Κοκκος, ſignifying "wheat," 197—and of Κογχος, 198—and Κοχλος, 200—Κογχυλη, why a name for the Murex, 201—Of the invention of the Tyrian dye, from Palæphatus, 201—The time of this invention aſcertained, 203—The Hercules of Tyre, 203—The ſtory of the Shepherd's dog explained, 204—The connection between Phœnix and Cadmus, 206—Κοχωνη, the reaſon why that term is applied to the Os Sacrum, 207—Jupiter, why ſtyled Coccygius, 209.

EXAMPLE VII. Radicals, Gao, Gai, Gau, Gay, גאה, Γαιω, &c. 210—Γαιων, the hiſtory annexed to that term, as being one of the names of the Nile, 213—Ωγην and Ωκεανος, whence derived, 215.

EXAMPLE VIII. Radicals, Yum, Yu, Am, Œvum, αιει, αιων, &c. 216.

EXAMPLE

EXAMPLE IX. Dio-ſi, Dius, Deus, Θεος, Διος, Δεομαι, &c. 218—Theuth, the invention of letters attributed to him, 220—An inquiry into the date of it, 221—Analogy between Egyptian and Chineſe hieroglyphics, 223—between Egyptian and Indian, 225—The reaſons of this analogy, 226—The hiſtory of Theuth, to whom alluſive, 229.

Erechtheus, the origin of the name of that king of Attica, 229—A liſt of the kings of Attica from Euſebius, 230—The period of their dominion, 231—The credibility of their hiſtory examined—Nothing known reſpecting the Archons, who ſucceeded them, before Creon, 232—Moſt of the kings fabulous, but the line of Erechtheus certainly ſo, 234—Cecrops, Cranäus, and Amphictyon of the ſame deſcription, 236—Erechtheus repreſented, in effect, as more ancient than Cecrops, 237—His travels, 238—He introduced the rites of Demeter into Attica, and was nearly related to her, 240—Character of that goddeſs, 241—Compariſon of Demeter with Cybele, 241—and of Cybele with Nana, 246—Some of the myſteries of Demeter conſidered; in doing which, the origin of ſome of the rites of Oſiris is minutely explained, 247—256—The reaſon why Erechtheus is ſaid to have inſtituted theſe myſteries at Eleuſis, 256—No truth in the hiſtory of Erechtheus, conſidered as a man, 258—but ſuppoſing him to be ſuch, in what ſenſe he may be ſaid to have been the father of Cecrops, 259—Why ſtyled Γηγενης, 260—An inconſiſtency in reſpect to this title, 261—His origin, and antiquity, 263—The import of the term Γηγενης more fully aſcertained, 263—Erechtheus, the father of Merope, about 150 years after the flood, 265—His temple at Athens, 266—Different accounts of an univerſal famine, 267—The time calculated when it happened, 268—Analogy between Meon, Manes, Menes, Minos, Menu, 269—Erechtheus, the ſame as Meon, or Manes, &c. 273—and the Erechtheidæ the firſt colony from Egypt, which ſettled in Attica, 274—Soon after they had effected this ſettlement, the famine happened, 274—and it was alſo that, which took place in the time of Joſeph, 277—This famine proved the means of eſtabliſhing the rites of Demeter in Attica, 279—Theſe were radically the ſame with thoſe of Iſis in Egypt, 280—The character of Joſeph traced in the account which Diodorus has given of this famine, 287—It happened, when Egypt was under one ſovereign, and after the Cuthites had abandoned that land, 289—The total falſity of Grecian chronology, as to the liſt of Athenian monarchs, appears from the whole, 291—Recapitulation, 292—The hiſtory which ariſes from the whole briefly ſtated, 296.

Parallel between Erechtheus, and Inachus, 298.

The hiſtory of Cecrops examined, and proved impoſſible, according to the Grecian ſtatements of it, 302—The cauſe of theſe abſurdities, 305—His real character developed, 305—Two ſenſes, in which he might with propriety be termed the ſon of Erechtheus, 308—Cecrops rightly fabled to have been an inventor of letters, 310—but Erechtheus was equally entitled with him to this honour, 311—The dracontic form of Cecrops accounted for, 312—Hence appears further the real character of Erechtheus, 316—Concluſion of the hiſtory—the Cecropians and Erechthians the ſame people under different titles, 317.

SECTION IV.

Some further Obſervations concerning the Greek Language, in relation chiefly to the Analogy it bears to ſome European and Oriental Tongues.

Recapitulation, 319—Greek words occur, in great numbers, in the proper names of Heroes, &c. which are of Oriental origin, 320—Inſtances of this kind in Alcæus, Cecrops, Cadmus, Iäpetus, Cypris, Minos, Cœus, 321—A mixture of language in Greece argued from the analogy, which the Greek tongue bears to the Galic and Welſh, 323—Inſtances of analogy between the Greek and the Ethiopic, 336—The degree of analogy between the Ethiopic and the Greek determined from theſe inſtances, 342—The inference to be drawn from this analogy, 344.

SECTION V.

An Inquiry into the Manners of the Mizraïm, or native Egyptians, at the moſt remarkable Periods of their Hiſtory; being intended to ſhew how far they may have been concerned in the Introduction of Arts and Literature into Greece.

The learning and theology of Greece brought from Egypt, 345—not, however, to be attributed to the Egyptians themſelves, 346—The preſent ſtate of their country, 347—Character of the Egyptians at the preſent time, 349

349—their ſpirit broken by conſtant ſubjugation, 350—at every period, however, a baſe and mean people, 351—A general view of their hiſtory from the time of Nebuchadnezzar, 352—They have ever been enervated by ſloth, and devoted to ſuperſtition, 354—and prepared by ſuperſtition for the worſt that might happen, 355—Their captivity under Nebuchadnezzar, 356—Their ſubmiſſion to Alexander, 357—Their character in the time of Herodotus, 358—Their character before the invaſion of the Titans, 361—General account of theſe ſhepherds, 363—The improvement of the Mizraïm under them, 364—The period of Egyptian renown not of any very long continuance, 366—The time to be allowed for the Egyptian Dynaſties, 367.

SECTION VI.

A View of the Titan Hiſtory.

PART I. Recapitulation, 368—Two memorable events, in which the Titans were concerned, 369—The cauſe of the uncertainty of their hiſtory, 370—Plan for the analyſis of it, 372—General character of the Titans, as deſcribed by the mythologiſts, and the reaſon why they were called Γηγενεις, 373—The places of their puniſhment, 373—The limits of the preſent hiſtory ſtated, 376.

PART II. Analyſis of the name of Alcyon, and the origin of the fable reſpecting him, 376—Proofs drawn from ancient writers—from Eupolemus, 379—from Heſtiæus, 381—Concluſions to be drawn from their evidence, 381—An objection anſwered, 381—A peculiarity in the account of Heſtiæus, 383—A particular application of the term Alcyon, 384.

PART III. Development of the hiſtory of Alcyone, 387—An account of the principal perſons concerned, Euryſtheus, Alcyone, Homadus, and Hercules, 388—The ſcene of action, Arcadia, 390—Arcas a term not peculiar to Greece, 390—but imported from Erech, 392—The inhabitants of Erech called Αρχαιοι, 393—hence Arcadia miſtaken for Erech, 394.

PART IV. Typhon and Typhoëus, what characters were thus denominated, 395—Τυφω, whence derived, 397—Human ſacrifices now performed in the various iſlands of the Pacific Ocean, 398—Morai and Eatooa, the probable

derivation of theſe terms, 399—A conjecture reſpecting the poſterity of Phut, 400—Deſcription of the Morais in ſome of theſe iſlands, 403—Inferences, 409—Human ſacrifices among the Peruvians, 410—and among the Mexicans, 411—The places where theſe ſacrifices are offered, 411—Concluſion, 412—The ſacred edifices of the Cuthites, in the firſt ages, 414—Religion then extravagant, 416—The vaſtneſs and curioſity of ſome of the temples, 416—Tuph, a denomination for them, 417—The probable reaſon of their different forms, 418—An objection anſwered, 419—Typhis the Argonautic pilot, ſome account of him, 420—Typhoëus—where buried, 421—his crime, and the origin of his ſtory, 423—Inſtances of poetical hyperbole, 424.

SECTION VII.

A further Development of the Titan Hiſtory.

Recapitulation, 426—Hercules, the certainty of his hiſtory examined, 427 His parentage—Jupiter, 428—Alcmena, the nature of her character, 429—For what this hero was originally deſigned, 430—The fable of Amphitryon explained, 431—The fictions concerning Alcæus, 432—The argument deduced from the pillars of Hercules, 433—By what means he became miſtaken for a perſon, &c. 435—The pretended antiquity of ancient nations, 436—Particular effects of this kind of vanity in Greece, in Cadmus, Cecrops, Pelops, and Hercules, 439.

Hercules concerned in the Titan war, 441—Traditions reſpecting him more accurate in Egypt than elſewhere, 443—Grecian etymologies to account for his name, 444—it ſuffered little alteration in Italy, 446—The Egyptian tradition concerning him, 447—In what ſenſe Hercules may be ſaid to have written Φρυγια Γραμματα, 448—455.

Hercules, of the Titan race, 455—An objection anſwered, 456—A difficulty attending the hiſtories of Hercules and Amphitryon, 458—The origin of Amphitryon, 459—What was the proper application of the term Alcmena, 460—The wars of Amphitryon, 462—their hiſtory ſtrangely miſ-ſtated; and the cauſe of this, 463—Ταφιοι or Ταφεις, who? 464—the vengeance executed by Amphitryon upon them, 465—His ſelf-command, 466—His deſcent into Egypt, 467—The previous birth of Hercules, 466—Taphians, or Teleboans, their character, 468—The death of Electryon, 469.

SEC-

SECTION VIII.

The Titan Hiſtory concluded.

Hercules worſhipped in India, 472—His antiquity aſſerted, 473—Fabulous monſters deſtroyed by him both in India and Greece, 474—his habiliments in both theſe countries, 475—Cadmus, a hero of the ſame kind in Bœotia, 475—Inference, 476—The parentage and character of the Grecian Hercules, 477.

One of the titles and characteriſtics of the Titans, 479—Their origin from Titan and Titæa, 479—The tradition of their birth among the Atlantes, 480—A ſimilar ſtory among the Cretans, 481—Another point of view in which they have been repreſented, 482—The ſubſtance of a very ancient tradition, tranſmitted by Ovid, in relation to this ſubject, 482—The import of this tradition, 484—Compariſon of it with the hiſtory of the Amphitryonian wars, 485—Concealment of the Gods from the rage of Typhoëus, 486—Iſis under that of a cow; Pan under that of a goat; and Jupiter under that of a ram, 487—Jupiter hidden alſo from Hercules under this diſguiſe, 488—Hercules and Typhoëus, objects of the ſame kind, 488—further inferences from this tradition, 490—Of the difference between the terms Tith and Tuph, 491.

General recapitulation. Various character of the Titans, 494.

An account of their tranſactions on the Plain of Shinar, 494—Artifice of the mythologiſts, 495—Parallel between Milton and Heſiod, in their reſpective accounts of the Angelic and Titanian wars, 498—Correſponding hiſtories alluſive to the ruin of Babel, viz. thoſe of Hercules, Amphitryon, Typhoëus, and Erechtheus, 508—The lapſe of the human race into idolatry typified in the amours of the Gods, 509—Other hiſtories of the ſame kind, 510.

Tranſactions of the Titans in Egypt, 511—Identity of traditions in India and Egypt, 511—Identity of religious rites in both theſe countries, 513—of the ſtyle of ſacred architecture, and alſo of ſcience, 514—The reaſon of this ſimilitude explained, 515—It does not follow that the Cuthites in Egypt were a colony of the Palli from India, 517—Objections to a paſſage in the Hiſtory of Hindoſtan, 519—526.

Chronological ſtatement of the foregoing facts, 527—Diviſion of the earth in the

days of Peleg, 527—particular account of this event, 529—The Cuthites revolted at this diſpenſation, 531—the reaſon, and conſequences of this revolt, 532—the date of it, 534—their tranſactions in Babylonia and Chaldæa, 532—539—the period of their reſidence in Egypt aſcertained, 539—545.

Characteriſtics of the Titans in Greece, 545—their traditional hiſtories, 545—their religious rites, 548—their arts and ſciences, 549—Concluſion, 550.

APPENDIX.

Concerning Cadmus, and ſome of the literal Characters ſaid to have been imported by him into Greece.

Some account of the Cadmians, 55—They imported letters into Greece, 552—but were earlier colonies there than the Cecropians, &c. 553—The proper character of their ſuppoſed leader, 553—Why he was conſidered as the inventor of letters, 554—the place where he firſt began to flouriſh, 555—Analyſis of an Indian tradition reſpecting him, 555—561—Inferences drawn from this hiſtory, 561—An error noted in Euſebius concerning him, 562.

Of the A *of the Greeks.* Importance of the inundations of the Nile, 564—this gave riſe to the conſtruction of Nilometers, 565—A modern one deſcribed, 566—One of great antiquity, 567—Its name, and the purport of it, 568.

Of the B *of the Greeks.* State of the ſeaſons in the old world, 569—conſequence of the change they have undergone, 570—The habitations of the Hebrews, 571—and of thoſe who were appointed to obſerve the Nilometers in Lower Egypt, 572—The cities in that country, 572.

Of the Γ *of the Greeks.* One ground of religion, 573—The religious principles of the Cuthites in Egypt, idolatrous and extravagant, 574—The object of their worſhip, 576—The poſture in which they generally repreſented him, 576.

Of the Δ *of the Greeks.* The natural order of things, 577—The fourth in this proceſs, 578—The manner in which it was exemplified by the Cuthites in Egypt, 579.

Of the M, Π, and Ω of the Greeks, 580.

ERRATA.

Page 10, line 18; For *ſurvive; in theſe,* read *ſurvive, in theſe.*
48, — 5; for *mind of man,* read *minds of men.*
84, — 6; for Ελληνικος, read Ελληνικη.
95, — Note †; for ισχυρω, read ισχυρως.
109, — 3; for *fountains,* read *inundations.*
129, — 9 of the note; for *Amæthunta,* read *Amathunta.*
180, — 7; for *to analyſis,* read *to further analyſis.*
188, — 7 of note †; for *audacious—,* read *audacious enough.*
195, — 23 of note *; for Χαλχιος, read Χαλκεος.
212, — 22; eraſe *other* before *affinity.*
232, — 2; for *any accounts,* read *any Grecian accounts.*
238, — 1; for *Erechtheus,* read *Erech-Theuth.*
239, — 1; for *this,* read *Thoth.*
259, — margin; for *ſucceeded by,* read *the father of.*
261, — note ‡; for βασιλεια κατας-ησαν, read βασιλεα κατας-ησαι.
293, — 22; for Γεγηνης, read Γηγενης.
321, — 1; for *mythology,* read *theology.*
329, — 5; for *Spinſtreſs,* read *ſpinſter.*
373, — 17; for νεφεληγερεταοι, read νεφεληγερεταο.
373, — 18; for εχατα, read εσχατα.
421, — 19; for *ſubjectis,* read *ſubjectum.*
445, — note †; for Υς-ετον, read Υς-ερον.
516, — 13; for *their,* read *this.*
547, — 20; for *their hiſtory,* read *the hiſtory of theſe people.*
258, — 6; *an additional note.—Athens did certainly change its name from Erechthia to Cecropia.* In making this remark I have ſuppoſed, with the Athenians themſelves, that Erechtheus was the father of Cecrops, and that (which I afterwards demonſtrate at large) this Cecrops was the firſt of that name. But the whole hiſtory of theſe worthies is plainly allegorical. Athens was undoubtedly diſtinguiſhed by both theſe titles: and, if Erechtheus were prior to Cecrops, it would certainly be ſtyled Erechthia, before the other title could be conferred. Strictly ſpeaking, however, it is uncertain, which had the priority: for it has been ultimately proved, that Erechtheidæ and Cecropides were only different titles of the ſame people, at the ſame time, *as far as Greece is concerned*; though Erechtheus, *in his Oriental Origin,* had evidently the priority to Cecrops, *in his.*

LITERARY ANTIQUITIES

OF

GREECE.

SECTION I.

Of the Method and Grounds of Analyſis.

PART I.

SECT. I. PART I.

Radical errors in the purſuit of learning.

IF we conſider what has been the ſtate of ſcience, in various parts of the world, and at different periods of time, we ſhall perceive, that the philoſopher and hiſtorian have too generally neglected the only means, by which they might have obtained any certainty or extent of information. And it will appear that their errors have been chiefly the effect of their own inadvertence; that they were not only unobſervant of thoſe limits, by which every ſucceſsful inveſtigation muſt be bounded, but were frequently miſtaken as to the very objects of ſcientific purſuit. This latter extravagance is a natural reſult from the former, which, fatally for the intereſts of truth, has been the fruitful parent of all thoſe wild and unreaſonable

SECT. I. PART I.

theories, which have ever excited the ridicule, or perverted the underſtanding, of the learned.

But many valuable hints have been derived from the vain pretenſions, and numberleſs diſappointments, of paſt ages. That fondneſs for the marvellous, which ſo long degraded the rational powers of the mind, has at length loſt its ſway; the barren reveries of fancy are no longer indulged to the prejudice of a patient and candid inquiry; nor is the life of the ſage conſumed, as heretofore, in idly ſpeculating upon ſubjects which exceed his apprehenſion. It has at laſt been happily demonſtrated, that all thoſe ideas, which form the aggregate of human knowledge, muſt have been primarily acquired through the medium of ſenſation, and are therefore confined to the perceptible qualities of things; that every object, which can gratify the curioſity of an inquiſitive mind, muſt admit of analyſis, and therefore exiſts in a complicated ſtate; and that, thus, the poſſibility of every valuable diſcovery is confined entirely within the narrow limits of obſervation and experience. Indeed, all circumſtances concur in proving, that, independent of the evidence which is to be derived from theſe, the moſt eminent ſagacity can avail nothing; that it will be diſtinguiſhed, in proportion to its exertions, only by the chimeras of romance, and its fictions will be neither conſiſtent with reaſon, nor agreeable to the nature of things.

The limits of analytical inveſtigation.

Yet,

SECT. I. PART I.

Its difficulties when applied to hiſtory:

Yet, however greatly the philoſopher, in general, may deplore the contracted ſtate of the human intellect, and deſire to penetrate that miſt which conceals from his view the action of diſtant cauſes, it is certain that his reſearches are encouraged by circumſtances far more pleaſing than thoſe which ſtimulate the labours of the hiſtorian. They are founded upon events, which are regulated by laws, whoſe nature is immutable; and it is only neceſſary to trace the analogy of cauſe and effect in a variety of caſes, in order to aſcertain what theſe laws actually are. Whereas, in an inquiry into the tranſactions of paſt ages, it is not the reſult of our own obſervation from which we draw our concluſions, but the teſtimony of others, upon which we can only place a doubtful dependence; and, at almoſt every ſtep we proceed, we have to contend with the perverſions of prejudice, and the miſrepreſentations of party.

and eſpecially to that of early times.

This perplexity embarraſſes the ſurvey of events which are comparatively recent, it is even attached to the tranſactions of our own time; but if we extend our view to the early ages of the world, the evil is much increaſed. For many centuries after the diſperſion, the eye of calm and diſpaſſionate reaſon can perceive nothing but what ſhe would term almoſt a gap in the very exiſtence of mankind. The world appears to have been not ſo much the theatre for a diſplay of the talents of men, as of the achievements of an imaginary race of gods

SECT. I. PART I.

and heroes*. And whenever any fragments of real hiſtory do preſent themſelves, they are, in general, ſo interſperſed and blended with the ſurrounding maſs of confuſion, that it is a taſk of the utmoſt difficulty and labour to effect their ſeparation.

Such is the ſcene which fatigues our ſight, whenever we turn our attention to that period which preceded the æra of the Olympiads in Greece. During this, there is little to direct our inveſtigation of facts, except traditions, enveloped in fable and obſcured by deſign; or the remains of ancient and obſolete languages, diſguiſed in many inſtances by art, and almoſt loſt in compoſition. Yet even theſe laſt have afforded ſome clue to the eager ſteps of curioſity; and have terminated in diſcoveries as rich, as they were perhaps at firſt unexpected.

* Theſe heroes, according to Heſiod, were, in part, the offspring of the gods, and are therefore ſtyled Ἡμιθεοι or demi-gods—

Ἀνδρων Ἡρωων, θειον γενος, οἱ καλεονται
Ἡμιθεοι———

HESIOD. Ἐργ. και Ἡμερ. v. 159.

Catullus had certainly the ſame notion; for he ſays

Heroes, ſalvete Deûm genus———

CATULL. de Argon. Carm. 61. v. 24.

But it was plainly the common opinion of antiquity; and the definition of Lucian is a ſtrong proof of this—Ἡρως ἐστι μητε ἀνθρωπος, μητε θεος, ἀλλα συναμφοτερος—"A hero," ſays this writer, "is neither a man, nor yet a god, but both at the ſame time."——LUCIAN. Dialog. 3. Mort.

Improve-

Improvements of this nature, ariſing from means which were apparently ſo unlikely to produce them, and which, perhaps on that account, had eſcaped the notice of the learned through the lapſe of many generations, will open to us a paſſage ſtill further into the unknown tracts of antiquity. They will at leaſt inſtruct us, that in order to diſcover truth in this, as in every other line of purſuit, it is neceſſary to enter as far as poſſible into the minute particulars of the ſubject, and to conſider them maturely in all their various dependancies and relations.

The manner in which it ought to be conducted.

To this method of reſearch are chiefly to be attributed the many valuable acquiſitions of the laſt and preſent centuries. Few ſubjects during this interval have eluded the penetrating ſpirit of analyzation; and almoſt every known phenomenon in the natural and moral world, as well as in the extenſive field of art, has been reſolved into the primary principles in which it was ſuppoſed to originate: while, on the contrary, an acquired knowledge of ſome of theſe principles, and of their poſſible combinations and effects, has been the means of adding freſh vigour to the exertions of genius, and of preparing the way for the moſt ſurpriſing and important diſcoveries.

The advantages which have ariſen from it:

But, notwithſtanding all the embarraſſments under which it has laboured, the department of ancient hiſtory has been more remarkably improved by the accuracy of analytical diſquiſition.

particularly to ancient hiſtory.

SECT. I. PART I.

quiſition. In many inſtances, what was redundant has been curtailed, and what was fabulous detected. The memory of the moſt intereſting events has been ſometimes recovered, after having diſappeared for ages, overwhelmed by a ponderous load of artifice and fiction. Truth has been often diſcloſed even by obſerving analogy in error. The credit of the ſacred writings has been vindicated, and their authenticity proved, by ſuch arguments, as have ſhewn infidelity her own ignorance. That ſtupendous ſyſtem of heathen mythology, which had been the foil of the learned from the earlieſt times, has been at length, in a great meaſure, retraced to its ſource: and much valuable information has been obtained even from the diſcuſſion of a queſtion—whether the war of Troy, an event which has conſtituted a principal æra in ancient chronicles, and carried with it the reputation of certainty during the long protracted ſpace of at leaſt two thouſand ſix hundred years, did not originate chiefly in the invention, the ſublimity and renown of a poet * ?

It

* Conſult Mr. Bryant's Diſſertation concerning the Siege of Troy. There does not appear to be much room for anticipation, as to any thing further, relative to this ſubject. The queſtion ſeems already gliding down the ſtream of oblivion, and will not, in all probability, be ever again laid hold of, unleſs for the ſake of acquiring a name beyond the confines of ordinary learning.

I will, notwithſtanding, before it is entirely out of ſight, take two or three glances at it, from a ſpot of ground which I believe has never been taken before. And the remarks, I have to offer, are founded chiefly upon the well known character of the Phrygians, in early times.

I agree

It may indeed be almoſt aſſerted, that more real inſight into the confuſed and uncertain traditions of diſtant ages, and, conſequently, into the manners and cuſtoms of thoſe times, has been obtained within the laſt fifty years, than ever diſtinguiſhed the acquiſitions of any former period. Without paying any unmerited compliments to the recent exertions of the learned in various parts of the world—they have nobly ſucceeded in drawing forth many lights of hiſtory from beneath

I agree with the learned writer in expreſſing a belief, that the grounds which gave riſe to this war—the extenſive confederacy of the Grecian ſtates, and the powerful armament they equipped in order to carry it on—the delay of nine years after the landing of the Grecians before Troy, during which both ſides appear to have remained idle ſpectators of each other's force—the preſervation of the lives of the Grecian commanders for near ten years, and amidſt the ſweeping deſtruction of peſtilence and famine—as alſo the very names and anceſtry of many of theſe commanders—are circumſtances incredible in themſelves, and only introduced by the illuſtrious writer to ſerve as embelliſhments, or to complete the plan of his poem. But it does by no means follow from theſe premiſes, that the hiſtory might not have taken its riſe from ſome tradition exiſting in Greece in the time of Homer, of a war carried on by ſome of its maritime ſtates againſt the people of Troy at a former period.

Neither, becauſe the name of Troas or Troja was not taken notice of by Herodotus, Arrian, or Plutarch, have we any reaſon to infer, that it was not known among the Ilienſes till the Greeks introduced it. It might have been the moſt ancient name of their city. It was certainly a term of high antiquity, for there was a very old city of the ſame name in Egypt. And if, by any particular accident, a partiality had been excited in the minds of the natives in favour of the term Ilium, it is little probable that they would afterwards retain that of Troja: for the ſottiſhneſs, the ignorance and ſtupidity of the Phrygians are literally proverbial; and leave us no room to ſuſpect them in the leaſt degree of being antiquarians.

In

SECT. I. PART I.

neath that veil of obſcurity by which they had long been concealed, and in diffuſing this adventitious illumination over a province of literature, which hitherto has been dark and dreary, abounding only in trackleſs waſtes and ſcenes of wild confuſion. The region, however, is too extenſive to receive ſuddenly any general benefit from their illuſtrious labours; as yet, the friendly rays of ſcience have only gilded the ſummits of its eminences; and the parts, which ſtill remain unexplored, are

In order to pay as high a compliment as poſſible to the proweſs of the Grecians, the poet has certainly magnified the ſtrength and ſplendour of the city they captured. He has probably deſcribed it after the ſtyle of ſome of the fineſt cities of Greece in his own time, making little allowance for the greater ſimplicity of an earlier age, and particularly among the Phrygians. It is on this account that the ruins of Troy have hitherto been looked for in vain; for ſurely, if theſe circumſtances are taken into conſideration, there can remain little wonder that *etiam periere ruinæ*.

The Preſident Goguet, in a learned and ingenious diſcourſe upon the military art of the ancients, has thrown much light upon the manner in which this famous ſiege was conducted. He has preſented at one view all the information which Homer himſelf has given upon the ſubject. "I know not," ſays he, "how to define the enterpriſe of the Greeks againſt Troy. They propoſed to themſelves to take that city; yet I ſee no plan, no deſign in their conduct. We do not find, in the recital the ancients have made of that famous event, any circumſtance which characterizes a ſiege. We do not perceive the Greeks forming any diſpoſitions for approaching the place, and ſtill leſs for attacking it. They do not open trenches; they do not make uſe of the ſap, or even of the eſcalade. As for machines of war, Homer never ſpeaks of any—not even he, who, on other occaſions, is ſo diffuſe in treating of every thing which concerns the military art. Laſtly, it appears that the Greeks had never taken the precaution of reconnoitring Troy: chance alone ſhewed them the weak or ſtrong parts of the town.

"It is equally difficult to diſcover, in their operations before Troy, the blockade

are in a ſtate almoſt as unenlightened as ever. A faint luſtre is, notwithſtanding, projected upon the valleys from the neighbouring heights; and we have the ſatisfaction of perceiving, that, as we proceed in any direction, adopting the ſame means of diſcovery, freſh acceſſions of light are continually beaming upon our path. It is only neceſſary to have recourſe to theſe, in order to be conducted to the knowledge of truths, ſtill more

blockade of a city. They did not draw lines of circumvallation; they did not diſpoſe a body of troops round the place; in a word, they did not make any of the manœuvres, or conduct any of the works, proper and neceſſary to ſhut up the beſieged within their walls. Troy, in fact, never was inveſted. The proof is, that, during the ten years the Greeks were encamped before its walls, we do not find that they ever wanted proviſions. But further, the foreign ſuccours, which came to the Trojans, entered freely into the town. The camp of the Grecians was very diſtant from it; and the ſpace was ſo great, that the armies had more ground than was neceſſary to range themſelves in order of battle."

The concluſion which this writer has drawn from theſe circumſtances is, that the Greeks, in the time of Homer, were entirely unacquainted with the art of forming ſieges. And this perhaps is ſtrictly true; for that poet appears to have recorded all the wiſdom and inventions of the age in which he lived. But certainly the art of fortification muſt have kept pace, in almoſt every inſtance, with the neceſſity which at firſt promoted it. And therefore I repeat the opinion, that if ſuch were the ſtyle of the ancients, in the conduct of ſieges, even in the time of Homer, we cannot wonder if the very ruins of a city which had exiſted long before his time, ſhould at length have ſo completely periſhed, as not to have left, within the courſe of a few ages afterwards, any traces for a diſcovery of their former ſite. Our wonder will be ſtill further diminiſhed, when we perceive that this city was founded in Phrygia.——See M. Goguet, On the Origin and Progreſs of Arts, &c. among the Ancients, vol. i. p. 353, Engliſh tranſlation.

SECT. I. PART I.

remote from the ordinary path of obſervation, which will nevertheleſs convey to us more accurate ideas concerning the ſtate of mankind in the times of antiquity.

It becomes then an object worthy of inquiry, what theſe means of diſcovery are, which have been productive of ſuch important advantages to the cauſe of learning.

General grounds for the analytical inveſtigation of ancient hiſtory.

The page of hiſtory, and other monuments which ſtill remain as the precious relicks of ancient times, are the only clue we have to direct our reſearches. Theſe are ſo obviouſly the grounds of analyſis, that it is ſurpriſing it ſhould have been reſerved for modern enterpriſe to apply them with propriety and ſucceſs. However various, however mutilated and diſfigured, they are yet of the utmoſt conſequence; and it is difficult for the man of genuine benevolence to ſurvey them any otherwiſe, than with a mixture of melancholy and veneration. They are the eventful memorials of paſt generations, and little elſe than the records of human frailty. Old, obſolete cuſtoms ſtill ſurvive; in theſe, the general fate of thoſe who introduced, and were influenced by them; and they carry us back to ſyſtems of religion, and codes of morality, which have long ſince ceaſed to be the fetters of the mind, and the regulators of the conduct.

Theſe

SECT. I. PART I.

Theſe then are entitled to a more than ordinary ſhare of our regard. They merit a patient, candid, and minute inveſtigation. And in purſuing this, whatever is complicated muſt, if poſſible, be reduced to its moſt ſimple terms, and the credit of every point muſt be eſtabliſhed by the broad ſcale of analogy. It is neceſſary likewiſe that the mind ſhould be unbiaſſed and free; that all preconceived hypotheſes ſhould be totally laid aſide, as prejudices, which muſt ever prove unfavourable to a ſearch after truth; that the principles on which we proceed ſhould be carefully examined, and no concluſions be formed, which do not naturally ariſe from the body of evidence preſented. The errors of former times are chiefly to be attributed to a deficiency in theſe reſpects.

PART II.

PART II.

The limits of the ſubject propoſed.

I AM perſuaded that little can be determined, with any degree of certainty, in relation to many of thoſe ages, which were ſubſequent to the influx of the Cuthite colonies into Greece, but prior to the æra of the Olympiads. And there is

SECT. I. PART II.

reaſon to ſuſpect, that many of the traditions, which are ſaid to relate to this period of barbariſm, are in reality of far different import, and allude to events which were certainly antecedent. It is therefore my intention to confine the preſent diſcuſſion principally to thoſe ages which preceded the colonization of Greece by the people ſtyled Helladians. Theſe early times are by no means barren with reſpect to information; and the nearer we carry back our inquiries towards the period of patriarchal adminiſtration, ſo much the greater light will be obtained from thoſe monuments to which I have juſt alluded.

Hiſtory, the firſt ground of analyſis.

The firſt of theſe is hiſtory. And it had been a happy circumſtance had the hiſtoric page of the Gentile world been handed down to us in an unadulterated and impartial ſtate: but we have the misfortune to ſee it enveloped in fable, and debaſed by error. The traditions, of which it is compoſed, were very early corrupted: and it was the political intereſt of ſome of the moſt celebrated nations ſtill further to corrupt them, in order to favour their own ungrounded pretenſions to an unfathomable antiquity, and particularly to a deſcent from divine anceſtry; for it was the reigning foible of theſe ages to form an eſtimate of the reſpectability of nations from the dignity of their origin, and the diſtance of time to which they could trace it. Hence, therefore, in all the accounts it

Traditional hiſtory, its defects.

delivers

delivers of very diſtant events, inſtead of the ſimplicity of truth we obſerve the artifice of fiction, or elſe perceive the prejudice of opinion ſupplying the place of matter of fact.

They may be frequently corrected by the ſacred writings.

But from every imperfection of this kind we muſt except the ſacred writings. There is that to be perceived in them, which ſufficiently demonſtrates that they are the emanations of infinite wiſdom and knowledge. In the relation they make of events, there is nothing diſguiſed by partiality, or withheld for want of information. We may learn from theſe, what was the ſtate of mankind immediately after the flood, to what regions the increaſe of population obliged the various branches of the firſt great family to retire, and what were the conſequences of idolatry and revolt, to thoſe who ſettled on the plains of Shinar. On theſe topics they are deciſive; and the increaſing experience of every generation adds a ſtronger evidence to their teſtimony. As, moreover, they were intended to give us a diſplay of the gradual proceedings of divine providence, towards the full completion of the benevolent deſigns of the Deity, in favour of the ſons of men; and as it was decreed that the promiſed Meſſiah ſhould be a deſcendant from Heber, in the line of Peleg—there is therefore a particular account of the anceſtry of the Jewiſh nation, of their tranſactions when they became of ſufficient importance to deſerve recording, and of the manners and cuſtoms of the

ſurrounding

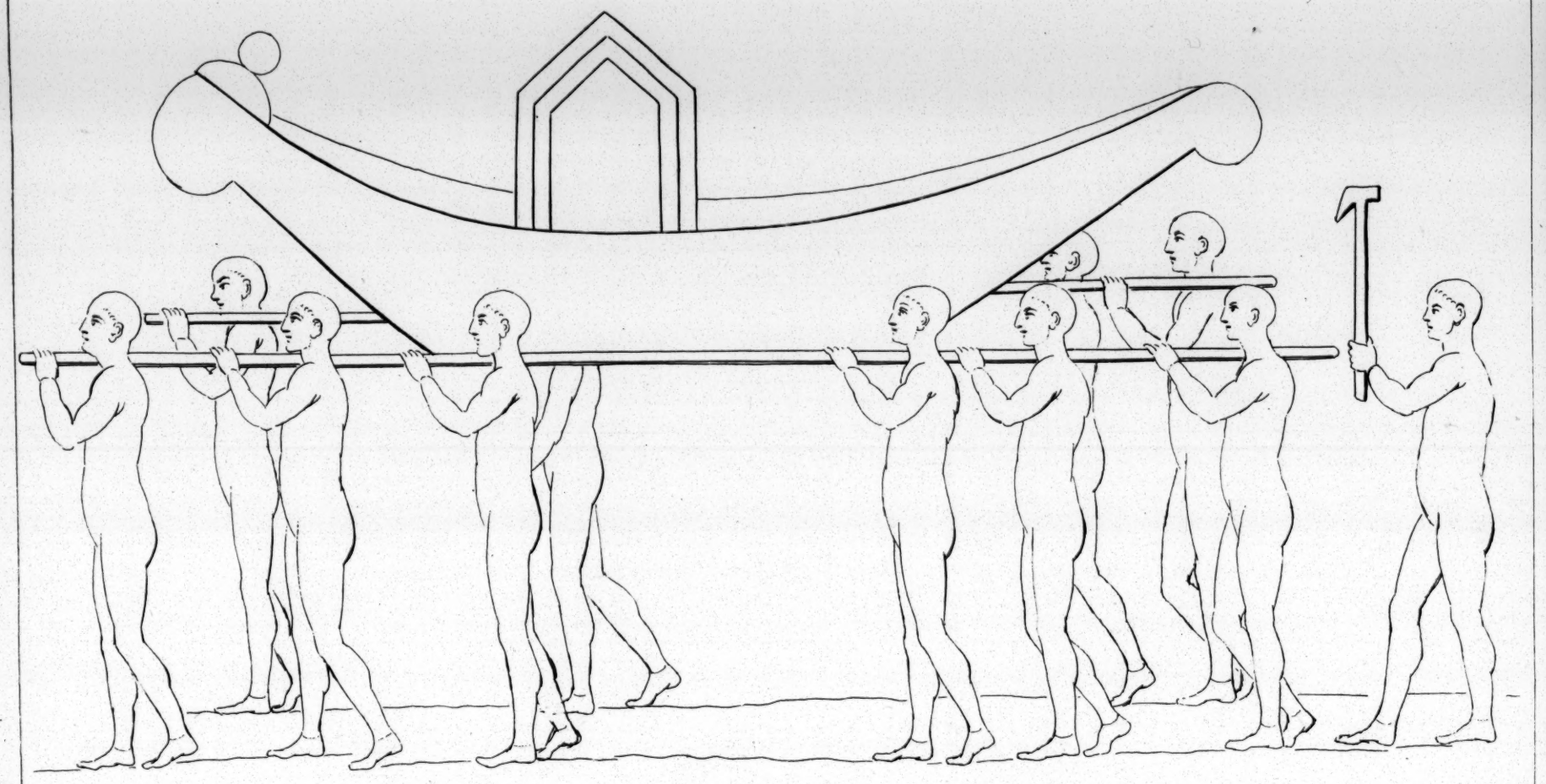
SECT. I. PART II.

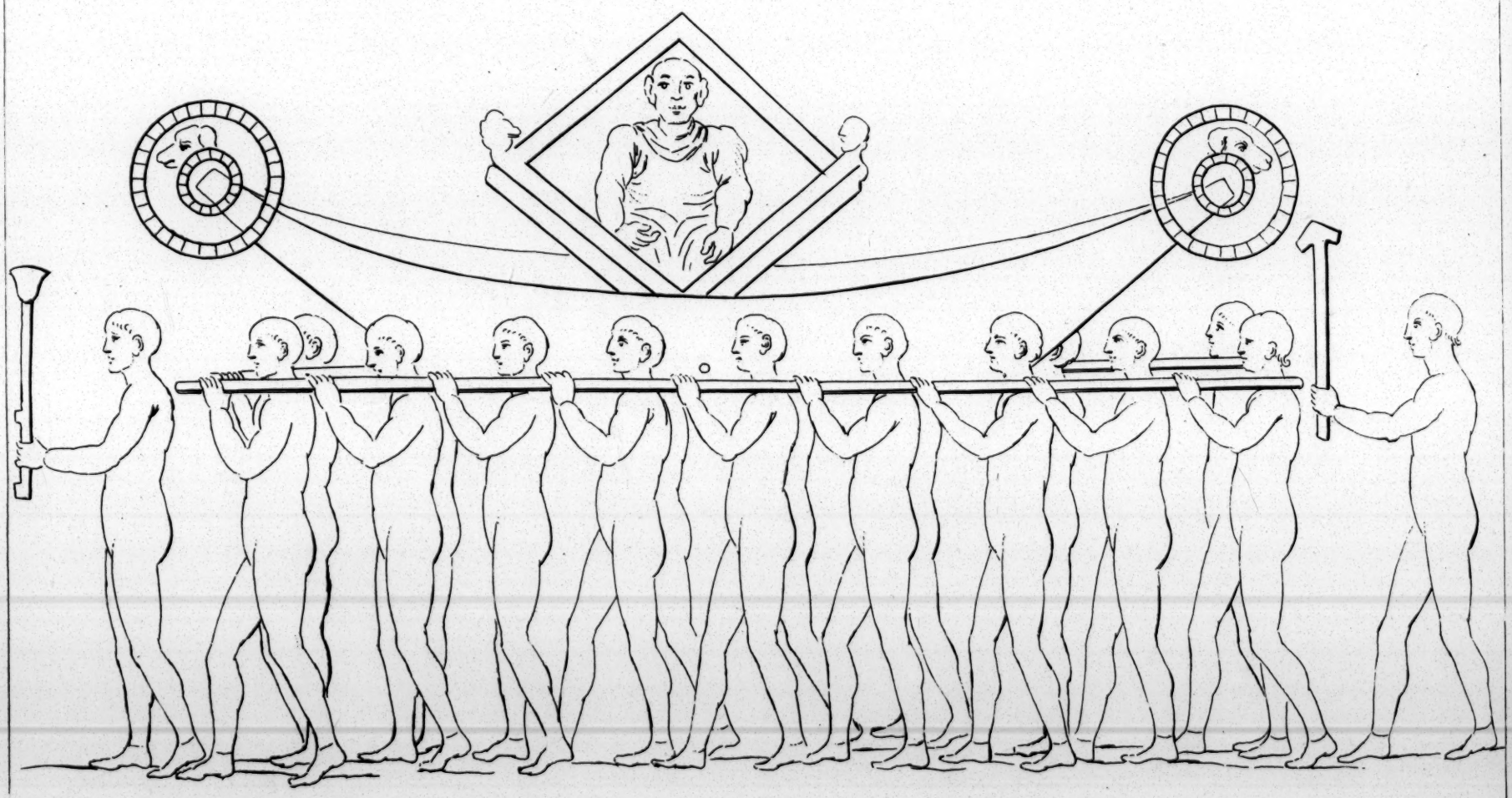
ſurrounding nations with whom they were any ways concerned. From theſe, therefore, many uſeful hints may be derived. And it may be ſafely inferred, that, though little dependance can be placed upon the hiſtorical traditions of the moſt renowned nations in ancient times, yet the page of inſpired truth will, in many inſtances, very amply ſupply the deficiencies, and relieve us from many diſagreeable embarraſſments, under which, without it, we muſt unavoidably labour. This it has remarkably done in ſeveral important caſes already; and the ſame ſource of inſtruction is by no means exhauſted.

Hence appears the ſuperiority of the ſcriptures.

The moſt effectual method of forming an eſtimate of the real value of things is by compariſon. It is to the honour of revelation that ſhe ſhrinks not from any teſt; ſhe comes forward, and offers herſelf boldly to every examination, demanding, by the force of native dignity, no leſs the reverence of profound erudition, than that of profound ignorance. But the early hiſtories, which lay no claim to the ſame ſupreme authority, were ſuited only to thoſe ages they had contributed to darken. However ſplendid and pompous the furniture with which they are adorned, it was little elſe than the ebullitions of a vain and diſordered fancy. Deprive them of their ornaments, and they will be found to contain, in many inſtances, the mutilated accounts of events, which are related with the greateſt clearneſs and preciſion in the ſacred writings.

What,





SECT. I. PART II.

Inſtances of it in the various accounts tranſmitted of the deluge:

What, for inſtance, was the ſtory of the Zeuth or Oannes of the Babylonians, of the Dagon of the Canaanites, and the Deucalion of the Greeks, but a perpetuation of the memorial of that deluge, which ſwept the earth of its primitive inhabitants, and left only Noah and ſeven other perſons ſurviving? To the ſame event we may certainly trace the firſt Avatar of the Indians, or incarnation of Veeſhu, in a compound form, ſimilar to that of Dagon or Oannes. The veſtiges of the ſame hiſtory were likewiſe to be met with in Egypt in the myſtical enſhrinement of Oſiris *. The analogy, which ſubſiſts between the fabulous accounts of all theſe perſonages, is a ſtriking proof, that they all had their origin in one common fact—the preſervation of the great patriarch of mankind amid the billows of the devouring deep. The veneration, in which he was held by ſome branches of his poſterity, ſoon raiſed him to a god; and the form under which he was frequently repreſented, was that of the body of a man combined with the tail of a fiſh.

What ſhall we ſay to the very ancient and univerſal cuſtom,

* I here preſent the reader with an outline, deſcriptive of this curious ſubject, as it was delineated by Dr. Pocock from the hieroglyphics ſculptured upon the walls of the great temple of Thebes. It repreſents the Deity as incloſed in a kind of ark, placed in a ſmall ſhip, which is ſupported upon the ſhoulders of his prieſts, who are carrying him in proceſſion.

which

SECT. I. PART II.

in the general inſtitution of ſacrifices:

which prevailed in the Heathen world, of offering up ſacrifices to the objects of their adoration? It is a curious circumſtance, that there is no period of time, no nation of the earth, in which this inſtitution has not obtained.

and in the traditional hiſtory of the four ages.

It is a circumſtance no leſs extraordinary, that there is no nation of antiquity, at all celebrated, which has not fabled to itſelf an age of perfect innocence, and three ſucceeding ages, characterized by ſucceſſively increaſing degrees of depravity. The Indian Brahmin will tell us *, that there was once a time when a general purity of manners prevailed over the whole terraqueous globe; he will ſay, that to this ſucceeded a period in which one third part of the human race became corrupted; next, one in which the half became abandoned; and laſt of all, that in which we now live, wherein the whole of mankind are become eſtranged from the paths of rectitude and peace. The literati of Greece, who, as I ſhall hereafter prove, had borrowed their notions from Egypt, but originally from Chaldæa; and who, in ancient times, could have had no connection with the natives of India, ſince the æra of the diſperſion—even they have held out to us the ſame doctrine; and have imagined four diſtinct ages of different degrees of

* Conſult Mr. Halhed's Preface to his Tranſlation of the Code of Gentoo Laws.

virtue,

virtue, commencing with a period of happineſs and innocence, and concluding with the preſent ſtate of human nature *.

But from whence aroſe this univerſal opinion reſpecting the propriety and neceſſity of ſacrifices? Whence this general notion of the primitive rectitude of human nature? They could only ariſe from the prevalence of a tradition, which had been handed down, through all the intermediate generations, from the primitive anceſtors of mankind—a tradition, which never deviated far from the truth, till the children of men began to multiply after the deluge; and which then, when they found themſelves under the neceſſity of ſettling in regions remote from the ſeat of original information, continually acquired freſh acceſſions of fiction and perverſion. The moſt minute particulars, however, of this tradition are clearly unfolded in the ſacred writings.

Reſult of the contraſt.

Thus then, when contraſted with the evidence which theſe inſpired pages afford of their own truth and authenticity, how dark and uncertain does every thing appear, which is detailed in the voluminous remains of Pagan annals! If we

* In forming their notions of the different ſucceſſive increaſes of depravity during theſe ages, the ancients ſeem to have proceeded upon this principle—"Nemo repente fuit turpiſſimus." There is certainly nothing in the nature of things to countenance ſuch opinions; and they ſeem to have confounded the progreſſive ſteps of an individual in wickedneſs in the courſe of a few years, with the changes which the human race were ſuppoſed to have undergone in the courſe of many ages. But there appears to be little or no analogy.

SECT. I. PART II.

trace back the tranſactions of paſt ages to any very diſtant date, there is nothing definite and clear; the certainty of facts is loſt in the fables of tradition; there is an endleſs confuſion and inconſiſtency; and the brighteſt talents, which perhaps have ever been beſtowed upon human nature, have been often unſucceſsfully employed in endeavouring to array fiction in the ſpecious garb of truth.

Hence ariſes the neceſſity of forming many compariſons, and judging from an extenſive analogy.

At the ſame time, theſe imperfect memorials of the general deluge, theſe vague ideas of the primitive rectitude and ſubſequent fall of man, the general inſtitution of ſacrifices, and a variety of other circumſtances which might be mentioned, point out, in the ſtrongeſt manner, the neceſſity of conducting every inquiry, into the events of ages, antecedent to the uſe of written and authentic records, upon principles of the ſureſt and moſt extenſive analogy. The fabulous account of an event in the hiſtory of any one nation, abſtractedly conſidered, will afford but little aſſiſtance towards a diſcovery of the truth. If it is an incident which affected the intereſts of mankind in a general way, ſuch as the flood, or the diſperſion*, then the hiſtories of many nations muſt be conſulted. If we would trace the origin of any particular cuſtom, it muſt be diſcovered, whether the ſame cuſtom has at all prevailed among

* The emigration of colonies muſt be frequently aſcertained—not by attending to the accounts, which they themſelves give us of their own origin, but by conſidering where there is the greateſt analogy between the language, manners, and cuſtoms of different, and perhaps far diſtant nations.

people

people who have been for ages unconnected with each other: by theſe means, its antiquity will be in a great degree determined, as well as the country in which it commenced. It ſhould likewiſe be conſidered, what notions and propenſities of the mind, or what peculiar circumſtances of time, ſituation, and climate might have been the means of firſt introducing it into practice. Theſe are ſome of the criteria by which we muſt decide reſpecting the certainty of ancient traditions; yet even theſe will often fail us, when we confine our reſearches to the tranſactions of ſingle ſtates; and this is one reaſon why we may juſtly apprehend, that many paſſages in the early hiſtory of Greece muſt be for ever given up, as ſubjects beyond the reach of any accurate inveſtigation.

But I will explain the principles of analogy here propoſed by two very obvious examples, one of which ſhall relate to an event, and the other to a cuſtom.

I. The hiſtory of Deucalion is ſo interwoven with fable, that, if it were conſidered by itſelf, it would be impoſſible to aſſert with confidence that it is not entirely fictitious; and, if there were ſuppoſed to be any truth in it, there would ſtill remain a doubt, whether the cataſtrophe, from which he was reſcued, though conſidered as univerſal by ſome, might not in reality have been only confined to Theſſaly, and the neigh-

This neceſſity further proved by the collateral hiſtories of Deucalion, Zeuth, Oſiris, and the firſt Avatar of the Indians:

SECT. I. PART II.

bouring regions. It is certain that the Greeks took the credit of this ſtory almoſt entirely to themſelves; and their well-known mendacity, their ignorance of every country except their own, and their rooted prejudice to every thing foreign, would well ſupport either of theſe ſuppoſitions. The ſame obſervation may be applied with little variety to the traditions of every ancient nation under heaven. The incarnation of Veeſhnu, as the fiſh-god of the Hindoos, is ſuppoſed by them to relate excluſively to the peninſula of India. The preſervation of Zeuth, and the inſtructions of Oannes were benefits confined altogether to the territory of Chaldæa. And the hieroglyphical memorials of the ſhip of Iſis, and the entombment of Oſiris, are viſible only in Egypt. All theſe accounts are ſo much encumbered with extraneous and feigned matter, that, when they are examined ſingly, they throw little light upon the event they were originally intended to commemorate; and, as many of the circumſtances detailed in them lie far beyond the utmoſt ſtretch of a rational belief, there is therefore no certainty how far we may ſafely give credit to thoſe which are within the limits of poſſibility. Their uncertainty is ſtill further increaſed by the difficulty of accounting for the occurrence of this event; it is by no means obvious to our capacities; and few ſubjects have more excited the diligence of philoſophic reſearch with leſs appearance of ſucceſs.

Such

Such is the caſe, when theſe traditional hiſtories are examined ſeparately, and without any relation to each other; but when they are collated they ſtrongly prove the univerſality of the deluge, and the preſervation of a remnant of the human race; and while, in theſe general outlines, they agree with the teſtimony of the inſpired writings, the errors which ſtill remain may be fully corrected by the ſame infallible ſtandard of truth.

and by the general adoration paid to Jupiter and Hercules.

II. Were a native of ancient Greece altogether unacquainted with the hiſtory of every other country, he would naturally imagine, that the adoration paid to Jupiter or Hercules was entirely confined to that particular region; he would ſuppoſe that the fabulous legends reſpecting them originated there; they would receive with him the credit of the moſt indubitable facts; and he would regard his anceſtry with all the reverence of a ſuperſtitious veneration, becauſe the gods were born among them. But, if he ſhould be willing to extend his ſtock of knowledge by viſiting other climes, he would find, that, in the deſerts of Arabia bordering upon Egypt, the ſhrine of Jupiter Ammon was the moſt renowned of any in antiquity, and that Hercules had been honoured by the Egyptians with divine worſhip, during a long ſucceſſion of ages, commencing with time immemorial. He will perceive the exiſtence of the ſame deities in Crete, Lybia, Tyre,

Italy,

SECT. I. PART II.

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Italy,

SECT. I. PART II.

Italy, and many other parts. In India "the father of GODS and men" will aſſume the title of Brahme; and the labours of him who was "the glory of heroes" will be eaſily traced in the exploits of a Sandes *. And though he will not perhaps diſcover the immediate veſtiges of the latter of theſe on the idolatrous plains of Babylonia, he will nevertheleſs recognize the former under the analogous titles of Saos † and Belus.

This general reſemblance, which he obſerves, in ſo great a variety of inſtances, between the characteriſtics of theſe deities, and alſo between the rites of worſhip which have been inſtituted in honour of them, will fully convince him, that a coincidence ſo remarkable could not have been merely the effect of chance: it will lead him to ſuppoſe that there was once a time, when the human race were in a ſtate leſs ſcattered than that in which he now perceives them, and when they generally cultivated, in common alliance, the ſame principles of religion, and generally acknowledged the divinity of

* Sandes, Sanes, Deſanes and Dorſanes were Indian names of Hercules.

† This was one of the titles for the Sun among the Babylonians: but the Sun was the ſupreme object of adoration in the heathen world; and this idolatrous ſyſtem received its firſt eſtabliſhment on the plain of Babylonia; and hence Saos is the ſame with Ζευς and Zeuth. This identity of character will appear more remarkably in a future page, when we come to perceive by what means the adoration of patriarchs became confounded with that of the ſolar orb.

the

the ſame beings. Perhaps the poetry of the Sibyls will afford him ſome aſſiſtance in arriving at theſe concluſions *. Their oracles, however, will not inſtruct him, that theſe religious principles, ſo univerſally prevalent in the heathen world, yet ſo degrading to the rational powers of man, were only the corruptions of one pure and primeval ſyſtem of theology, ſimple in its nature, and productive of the greateſt good in its operation. This valuable piece of intelligence is to be derived only from the ſacred oracles of heaven.

Concluſion.

I have been the more diffuſe in conſidering this part of the ſubject, becauſe I conſider it of the utmoſt importance. It points out in what manner the errors of early accounts may, in ſome degree, be made to correct each other—how much greater dependance may be placed on the records of ſacred hiſtory than on thoſe of the Gentile world—and how far even the uncertain traditions and ſuperſtitious cuſtoms of far diſtant ages may, in ſome inſtances, confirm our belief in the truth of divine revelation. It is the deſign of the ſucceeding pages to illuſtrate theſe concluſions ſtill further by a great variety of examples; and alſo to evince the extent of the ſame principles of analogy, by ſhewing their applicability to any

* The poetry of the Sibylla Cumana is ſo remarkable in proof of the diſperſion from Babel, that ſhe was ſuppoſed to have actually come from Babylonia. This diſperſion, however, did not include the whole of the human race: it only affected, in the firſt inſtance, thoſe who had ſettled at Babel, though its effects were afterwards univerſally extended.

SECT. I. PART II.

grounds of analyſis whatever, which may be employed in bringing to view the myſterious ſecrets of antiquity.

Second ground of analyſis—the monuments, religion and language of the Cuthites in Egypt.

To the aſſiſtance which may be borrowed from ſacred and traditional records, relative to the fabulous ages of the world, we muſt ſubjoin that which will ariſe from a view of the many remains ſtill extant of the arts, ſciences and religion, which were cultivated during this early period. Theſe, if properly conſidered, will develop many fictions, and furniſh many uſeful hints for the correction of Pagan hiſtory. They will open to us an ample field of diſcovery, and ſurpriſe us, at almoſt every ſtep we take, by objects new and unexpected. They are ſome of thoſe monuments of antiquity, which the corroding lapſe of time has never yet been able to deſtroy; their teſtimony, though mutilated, has never been corrupted; and the characters of truth are ſtrongly inſcribed upon their venerable fronts. Among the moſt conſiderable of theſe, we may enumerate the pyramidal and obeliſkal ſtructures of Lower Egypt, the temples and ſacred caverns in Upper Egypt, ſome hieroglyphical inſcriptions peculiar to both theſe regions, and thoſe ſpecimens of their language which ſtill are preſerved.

And I have particularly diſtinguiſhed Egypt in this place, becauſe it is a point which ſcarcely admits of controverſy, that

that the Helladians, in general, were only colonies from that country.

Third ground of analyſis—the Greek language.

But the very language, which is the vehicle of the ancient hiſtory of the Greeks, will be a moſt curious, and, in many inſtances, a moſt accurate guide to our inveſtigations. To throw out ſome hints for the analyſis of this, is one principal object of the preſent inquiry; and, in purſuing this plan, it will be found, that all the monuments of antiquity, to which we have already alluded, will mutually illuſtrate each other, and become the means of explaining many valuable, though hitherto unintelligible paſſages of hiſtory.

Two cautions to be obſerved reſpecting it.

There are, however, two principal cautions to be obſerved in any reſearch of this kind: the firſt is, that it is a language greatly mixed and compounded, and will therefore require a frequent reference to other languages to be clearly underſtood; and the ſecond, that little dependance is, in this reſpect, to be placed upon the Hebrew tongue.

I. It is a language greatly obſcured by art, as well as mixt through neceſſity.

I. The people of Hellas, at leaſt thoſe who conquered, and gave this name to that region of Europe, were of the Ammonian race, and chiefly emigrants from Egypt: their moſt ancient dialect was conſequently one of thoſe, into which the firſt language of mankind was divided, at the time of the diſperſion. But this dialect, whatever it was, has certainly undergone ſome remarkable alterations.

SECT. I. PART II.

1. When the Cuthite ſhepherds had thrown themſelves into Egypt, and while they occupied the ſovereignty in that country, it would naturally attach to itſelf a part of the language of the Mizraïm, whom they had ſubdued. And there was a ſufficiency of time for this, ſince the period of their dominion, from firſt to laſt, is ſaid to have been upwards of two centuries * and an half.

2. Afterwards, when, upon their expulſion from Egypt, they invaded and ſeized upon the poſſeſſions of the ſons of Javan in Greece, there would enſue, in all probability, another mixture of dialect, which would approach more nearly than the laſt to the form of the Greek language.

3. This again would receive conſiderable alterations from the refinements to which it was ſubject, when the literati of Greece began to exert their taſte and invention, in order to reduce it to what they propoſed as the ſtandard of perfection.

But this ſtandard was unfortunately adjuſted only by the ear. They were guided by the ſound rather than by the

* Manetho, as quoted by Joſephus, ſays, that they kept poſſeſſion of Egypt five hundred and eleven years. Joſeph. contra Appion. lib. i. ſec. 14. This writer, however, ſeems to have confounded the Iſraelitiſh with the Arabian ſhepherds. He firſt mentions the reigns of the ſhepherd kings, whom he ſtyles *Hycſos*, and afterwards introduces another race of ſhepherds, whom he erroneouſly calls the deſcendants of the former, and diſtinguiſhes by the name of *Captives*. The amount of the reigns of the ſhepherd kings is ſtated to be two hundred and fifty-nine years and ten months. This, however, was not the whole time of the reſidence of theſe ſhepherds in Egypt; it was only the time, during which they were under a race of kings. I apprehend, that the total period may be rated at two hundred and eighty years, or a little more. See pages 539, &c.

ſenſe

ſenſe of words; and an harmonious flow of diction was the great object to which their genius was directed. In this they have indeed ſucceeded to admiration. But their labours have proved highly injurious to the cauſe of truth; for this taſte for elegance and beauty has been the means of introducing numerous errors into their hiſtorical relations, and the moſt abſurd reveries into their religious ſyſtems. All the foreign terms, for inſtance, which they had imported in traditions, and which had the leaſt uncouthneſs in their ſound, were changed into others in their own language, which bore the neareſt reſemblance to them; and ſuch fictions were accordingly ingrafted upon theſe new-fangled words, as were manifeſtly ſuggeſted by the import of the correſponding terms in their own country. Indeed the ſame proceſs of aſſimilation was almoſt generally adopted. This could eaſily be done, becauſe they aſſumed to themſelves all the hiſtorical fragments with which they were acquainted; it would likewiſe confer a degree of conſiſtency and plauſibility upon their fables, in the view of the generations to come. We ſhall perceive many inſtances of this kind as we proceed.

But ſetting aſide their forgeries and perverſions, their decorations and refinements, it will not appear that the Greek language is poſſeſſed of any remarkable peculiarities. Its baſis ſeems to be that of the principal Ammonian tongues, with a mixture of that of the deſcendants of Javan in Greece. It is

SECT. I. PART II.

little elſe than a corruption and amplification of the firſt language of mankind. This is a concluſion which may be already anticipated as one reſult of the preſent inquiry.

II. There is little dependance to be placed on the Hebrew language, as furniſhing the roots of the Greek.

II. It was a happy diſcovery, or, at leaſt, one which ſeemed to promiſe the moſt deſirable effects—that, during the ages of early ſimplicity, the proper names of perſons and places were generally expreſſive, being characteriſtic of ſome peculiar quality or diſtinguiſhing circumſtance. It appeared therefore, that many of theſe names were in a ſtate of compoſition, and were reſolvable into radicals, whoſe ſeparate import was eſſential to the ſignificancy of the whole. Had the proceſs of inveſtigation, which was naturally ſuggeſted by this idea, been conducted with the diligence or fidelity the ſubject required, it is unknown, what noble contributions might have been long ſince added to the fund of learning. But, unfortunately! the indulgence of prejudice has till lately vitiated the taſte, and blinded the judgement of the learned. Where ſo extenſive a proſpect was opened before them, abounding with objects the moſt intereſting and magnificent, ſhe has confined their attention ſolely to one, which, though it may be ſaid to derive importance from one conſideration, is by no means ſuperior to the reſt in any other reſpect: and even this ſuperiority is not native but adventitious.

The Hebrews were a people ſecluded in a great degree

from the reſt of the world, and were therefore little converſant with the laws, manners, and cuſtoms of other nations; yet we find their language choſen in preference to every other, as furniſhing the radicals for the analyſis of names, which were peculiar to regions, of which, or of their inhabitants, the Hebrews had not the leaſt knowledge.

The very contempt in which this people were generally held, ever ſince their departure out of Egypt, would effectually prevent any extenſive imitation of their dialect or manners.

And during their reſidence in that country, their very occupation, as ſhepherds, rendered them an abomination to the natives: here conſequently their vernacular tongue could gain little ground. But the rigid partiality of the Egyptians to their own inſtitutes and language would prove a much ſtronger preventive.

Neither would the travels and influence of Abraham be by any means ſufficient to procure it that wonderful diffuſion, which Buxtorf, and many other learned men, would willingly attribute to it.

And before the call of Abraham, it was confined to Ur of the

for

SECT. I. PART II.

the Chaldees, the place of his nativity, and the reſidence of his family from the days of Peleg *.

It was therefore, moſt probably, only a dialect of the Chaldaïc. And the extreme ſimplicity, it is ſaid to poſſeſs, may be one conſequence of the averſion of the Jews to literary purſuits †, and of the little intercourſe they carried on with the natives of other countries. But there is reaſon to believe, that this ſimplicity is, in ſome degree, miſrepreſented; and that it extends little farther than the mere grammatical conſtruction of the language: for, if it can be made to appear, that there exiſt ſome words as radicals, in the Hebrew, which are actually compounds, and of analogous ſignification in other languages, then it will follow that the Hebrew cannot be ſo ſimple, in theſe reſpects at leaſt, as ſome other languages with which it is compared. It muſt be left for the reader to decide, concerning the validity of the inſtances, which I ſhall produce to prove this.

But even admitting its ſimplicity to the fulleſt extent, it is ſtill no deciſive argument in favour of its greater antiquity;

* Geneſis, ch. xi. ver. 27, 28, 31, and ch. xii. ver. 1.

† In the time of Moſes, the Jews were either enthralled in Egyptian bondage, or performing their probationary journey through the wilderneſs. When they firſt ſet foot on the promiſed land, and for many years afterwards, they were chiefly engaged in wars, either in carrying their arms into places hitherto unconquered, or in repelling invaſions, made to deprive them of what they had. Their manners therefore were ſimple; and the ſum of their literary knowledge amounted only to being able to read the law, even amongſt their moſt learned men.

for

for this might eaſily ariſe from the circumſtances juſt mentioned. It may ſtill therefore be conſidered as one dialect of the language confounded at Babel.

The favourite reaſon for ſuch an ungrounded preference to the Hebrew tongue ſeems to be this—It is the ſacred dialect, in which the firſt book with which we are acquainted was written; and therefore it muſt be the moſt ancient. But I think it may ſafely be denied, that the conſequence follows from the premiſes; and I hope to be able to prove, that many radical parts of the firſt language are ſtill to be diſcovered in all the principal languages, though that language itſelf is no where exiſting.

A particular inſtance to illuſtrate the uncertainty of Hebrew derivations.

But ſince the ſignificancy of proper names was general in early times, all over the world, and as they were framed according to the particular idioms of different countries, and a variety of circumſtances peculiar to thoſe countries, it is ſurely abſurd to attempt the inveſtigation of the import of all ſuch terms by having recourſe to the roots of any one language whatever. Language will ever vary with the manners of men; among ſavage nations it will longeſt retain its ſimple but degenerate ſtate; and when it becomes dead, it only remains in the ſtate in which it was handed down to us, after perhaps undergoing innumerable changes while living. The dialect ſpoken by the anceſtors

of

SECT. I. PART II.

of mankind immediately after the flood, would certainly be the great original of all the various tongues now exiſting in the world; and it will perhaps be aſſerted, that it is, on that account, the moſt proper ſtandard for reference, in any analyſis of ancient terms. This ſhall be admitted; and, ſetting aſide the impoſſibility of diſcovering the preſent exiſtence of this primitive language, we will alſo admit the claim of the Hebræans in favour of theirs. This being ſuppoſed, I would wiſh to refer to the Hebrew tongue for a ſafe and certain analyſis of the term. Cyprus, the Κυπρος of the Greeks. Upon examination I find that it is derived from כפר (Cepher.) But the imports of this term are ſo various, that, notwithſtanding ſome analogy in ſound with the former, little can with any propriety be deduced from it. It ſignifies "pitch, expiation, the price of redemption, alſo a village or canton, and a cypreſs tree." Which of theſe ſignifications will excluſively apply to the iſland of Cyprus? Is it the latter of them, becauſe cypreſs trees grew there? I anſwer, that this ſhrub grew in many other places, as well as Cyprus: Pliny * mentions three different ſorts, the beſt of which, he particularly informs us, was confined to the banks of the Canobic branch of the Nile. Beſides, this iſland was by no means ſo remarkable for the growth of the cypreſs, as, we ſhall hereafter perceive, it was on other accounts, more important in themſelves, and more illuſtrative of another etymon which I ſhall offer for its name.

* Pliny, Nat. Hiſt. lib. xii. c. 24.

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It was likewiſe greatly celebrated for the cities of Salamis and Paphos, the temples of Jupiter and Venus, and the uncommon fertility of the land. Ammianus Marcellinus has thus deſcribed it: "Cyprum inſulam procul a continente diſcretam et portuoſam, inter municipia crebra urbes duæ faciunt claram, Salamis et Paphos, altera Jovis delubris, altera Veneris templo inſignis. Tantâ autem, tamque multiplici fertilitate abundat rerum omnium, ut nullius externi indigens adminiculi, indigenis viribus a fundamento ipſo carinæ ad ſupremos uſque carbaſos ædificet onerariam navem, omnibuſque ornamentis inſtructam mari committat*:" but in all this he ſays nothing of the cypreſs: it certainly grew here; but the iſland was by no means ſingular on this account, for it was alſo the native of many other ſoils.

Upon the whole, I do not ſee any ſufficient reaſon why the term Κυπρος ſhould be derived from כפר; it is certainly an etymon, which contradicts the general practice of mankind in the early ages of the world, during which the moſt important, and not the moſt trivial circumſtances were generally concerned in communicating names to places. It will perhaps be urged, that the pleaſing verdure of the cypreſs would greatly delight the firſt ſettlers upon this iſland, and that they would give it this name under the grateful impreſſion of the

* Ammian. Marcellin. lib. xiv.

SECT. I. PART II.

moment. But it ſhould be recollected, that Ceraſtis was a more ancient appellation for the country *.

As little can I acquieſce in the reputed ſimplicity of the Hebrew tongue. The inſtance I have now adduced is only one out of many which might be offered, in proof of the great intricacy of this language. For when a ſingle root has ſo many, and ſuch unconnected ſignifications, as this word, which, it ſhould be further obſerved, is both a verb and ſubſtantive as occaſion requires—it certainly, if we diſmiſs the conſideration of literal characters, falls little ſhort of the complexity of the Chineſe.

Fourth ground of analyſis—the means by which ancient hiſtory became obſcured.

But it is likewiſe of importance, in any inveſtigation of hiſtorical antiquity, to trace the cauſes of error.

There are various means by which the early traditions of mankind have been adulterated and obſcured: among the chief of theſe we may enumerate,

Firſt, The gradual diffuſion of idolatry; which began ſoon after the diviſion of the earth in the days of Peleg †, and extended itſelf, in proceſs of time, into all parts of the habit-

* This name is a little altered by Heſychius, who calls the iſland Κερασιας. Κερασιας ἡ Κυπρος ποτε. Acamantis, Amathuſa, Aſpelia, Cryptos, Colinia, and Sphecia were other very ancient names of the ſame iſland.

† This event is alluded to in Geneſis, ch. x. ver. 25. It was entirely diſtinct from the diſperſion.

able

able globe, rendering all the exiſting traditions ſubſervient to itſelf *.

Secondly, The gradual decay of knowledge, and the proportionate increaſe of barbariſm, in the bulk of mankind; which aroſe from the want of authentic records, in which the hiſtory of paſt ages might have been faithfully preſerved *.

Thirdly, The cultivation of learning, and the progreſs of re-

* How far the joint operation of ſuperſtition and ignorance is capable of producing a total derangement of former cuſtoms, and the miſapplication of the moſt obvious terms, will eaſily appear from two inſtances comparatively recent. They occurred in the dark ages of popiſh ſuperſtition, and are thus celebrated by Dr. Conyers Middleton, in his Letter from Rome:

"The Spaniards have a ſaint, held in great reverence in ſome parts of Spain, called *Viar;* for the further encouragement of whoſe worſhip, they ſolicited the Pope to grant ſome ſpecial indulgences to his altars; and upon the Pope's deſiring to be better acquainted with his character, and the proofs they had of his ſaintſhip, they produced a ſtone with theſe antique letters S. VIAR. which the antiquaries readily ſaw to be a ſmall fragment of ſome old Roman inſcription, in memory of one who had been *PræfectuS. VIARum*, or an overſeer of the highways.

"But we have in England an inſtance ſtill more ridiculous of a fictitious ſaintſhip, in the caſe of a certain ſaint called *Amphibolus;* who, according to our monkiſh hiſtorians, was biſhop of the Iſle of Man, and fellow martyr and diſciple of *St. Alban:* yet the learned Biſhop Uſher has given good reaſons to convince us, that he owes the honour of his ſaintſhip to a miſtaken paſſage in the old Acts, or legends of St. Alban; where the *Amphibolus* mentioned, and ſince reverenced as a ſaint and martyr, was nothing more than the *cloak* which *Alban* happened to have at the time of his execution; being a word derived from the Greek, and ſignifying a rough ſhaggy cloak, which eccleſiaſtics uſually wore in that age." See Middleton's Letter from Rome, edit. v. p. 173, 174.

SECT. I. PART II.

finement, among ſome of the moſt celebrated nations of antiquity; which rendered each ambitious of excelling the reſt in an aſſumed renown, and of obliterating the memory of their late inſignificance by the brilliancy and extravagance of their fictions.

Fourthly, The diſperſion of the Cuthites and their adherents from Babel; by which it is probable a greater confuſion would ariſe with reſpect to the memory of paſt events, in the courſe of a few years, than would otherwiſe have taken place, according to the common order of things, in the courſe of many generations *.

How

* The fact, I believe, which occaſioned this diſperſion, was not, as has been too generally imagined, any radical confuſion of their language; it was merely a preternatural derangement of their lip, a confuſion of their labial utterance. This is in ſome degree evident from a circumſtance which has often ſurpriſed the proficient in various literature, namely, that the rudiments of almoſt all the principal languages are very nearly analogous even at this diſtant date of time, not only in the mode of the compoſition of the words, but in the common uſage of the ſame radicals. I hope to adduce ſeveral curious inſtances of this kind of reſemblance in the courſe of the preſent work; and if it ſhall appear that theſe inſtances do actually obtain between nations, which conſtitute the various branches of the great Cuthite family, and which have been far removed from each other ever ſince the time of the diſperſion, then this argument in favour of the mere confuſion of the labial utterance will acquire a great acceſſion of ſtrength, becauſe the Cuthites were thoſe chiefly upon whom this judgment from Heaven fell.

I would refer the reader to a particular diſſertation upon this ſubject by Mr. Bryant, Analyſis, vol. iii. p. 1. But in addition to what this gentleman has advanced, Dr. Parſons, in his Remains of Japhet, has urged the following argument

How far each of theſe cauſes has been concerned in effacing from the minds of men in early times thoſe primeval notions of a Deity, which he himſelf had communicated; that is, how far they have concurred in throwing over the world that veil of darkneſs, in which it was for ages enveloped, is one object among others which it is the intent of the preſent diſſertation to explain. The traces of this deſign will be diſcoverable in almoſt every page; but more particularly while I am inſiſting that ſome of their moſt celebrated traditions of an hiſtorical nature, ſome of the fundamental fictions in their mythologic ſyſtem, many of the moſt ſignificant words in their language, as well as the very characters in which their literature is expreſſed, are only ſo many deciſive memorials, which the Grecians have ignorantly retained of the religion, the cuſtoms and learning of their Cuthite anceſtors.

ment in proof, that this confuſion of language was not univerſal: "Nor is it in any wiſe probable, that after one hundred years, wherein an innumerable offspring muſt have been produced, there was any neceſſity, in the nature of the thing, for every individual of the ſeed of Noah to be preſent at the confuſion of tongues; or that all theſe people, every where ſettled during that ſpace of time, ſhould quit their ſeveral dominions, to come into that ſpot, to be ſubject to the confuſion, from remote places on the oppoſite ſides of Armenia. Certainly this would be an impediment and interruption to the progreſs they were to make upon the earth; which would be repugnant to the viſible ſcope and deſign of Providence, for promoting their increaſe and welfare." P. 16.

PART

PART III.

SECT. I. PART III.

A further inſtance propoſed to illuſtrate the principles of analogy.

HAVING now laid down the moſt obvious grounds of analyſis, and adduced ſome examples in proof, that the origin of ancient traditions may be ſometimes determined, and their errors corrected, by conſidering their analogy to each other, and the relation they bear to the inſpired writings, it becomes neceſſary to explain likewiſe, in what manner the principles of analogy may be extended to a diſcovery of the truth, where we can derive no aſſiſtance from the ſame ſacred ſource of intelligence. And perhaps there is no greater inſtance of hiſtorical depravity than that to which we ſhall now advert, and which I have chiefly ſelected, becauſe it is a proper preparative to a future part of this work.

A previous ſtatement of the uncertainty of the invention of Greek letters;

The duration of that night of barbariſm to which I have juſt alluded, the little light that is to be thrown upon events for many ages ſucceeding the deluge, and the degree of dependance we are authoriſed to place upon the accounts which have been even handed down to us reſpecting them, may in a great meaſure be inferred from the very ignorance that prevailed with reſpect to the introduction of any letters, in which the earlieſt hiſtories, with which we are now acquainted, have been written. Theſe, if we except the ſacred writings, and

ſome Indian and Chineſe chronicles of dubious authenticity, were written in Greek. But it is uncertain who firſt introduced letters into Greece. Some very ſagely ſuppoſe that Cadmus was entitled to this honour, others Danaüs: ſome again attribute it to Cecrops the Athenian, to Linus the Theban, and Palamedes of Argos *. Euſebius will tell us, that Palamedes inven ed theſe ſixteen A, B, Γ, Δ, E, I, K, Λ, M, N, O, Π, P, Σ, T, Υ; that Cadmus the Mileſian added three others, Θ, Φ, X; that Simonides of Ceos added two others, H, and Ω; and that Epicharmus of Syracuſe completed the alphabet by the invention of Z, Ξ, Ψ †.

and of inconſiſtencies as to the time of ſome of the moſt memorable events in Grecian hiſtory.

But where there is ſo much uncertainty in regard to the inventors, what doubts may not be juſtly entertained with reſpect to the time of the invention? Theſe celebrated perſons are by no means ſuppoſed to have been cotemporaries. Cecrops is ſaid to have founded the kingdom of Attica 1556, and Cadmus that of Thebes 1493 years before Chriſt; but

* Alii Cadmum, alii Danaum, quidam Cecropem Athenienſem, vel Linum Thebanum, et, temporibus Trojanis, Palamedem Argivum, memorant ſexdecim literarum formas, mox alios, et præcipuè Simonidem cæteras inveniſſe. Lilius Gyraldus de Poetis Dialog. i.

† Τοτε ὁ Παλαμηδης ἐυρε τα ις γραμματα τȣ ἀλφαβητȣ, α β, γ, δ, ε, ι, κ, λ, μ, ν, ο, π, ρ, σ, τ, υ· προσεθηκε δε Καδμος ὁ Μιλησιος ἑτερα γραμματα τρια, θ, φ, χ· προς ταυτα Σιμωνιδες ὁ Κειος προσεθηκε δυω, η, και ω· Επιχαρμος δε ὁ Συρακȣσιος τρια, ζ, ξ, ψ. ὁυτως ἐπληρωθησαν τα κδ̄ ϛοιχεια. Eusebii Chronicon.

Palamedes

SECT. I. PART III.

Palamedes flouriſhed much later. He has the credit of having diſcovered the diſſimulation of Ulyſſes, and forced him againſt his will to the ſiege of Troy: his genius is reported to have been penetrating and ſagacious; and he is repreſented as employing his vacant hours, during the tediouſneſs of that war, in the invention of letters, and in many other uſeful ſpeculations *. The time however aſſigned for this event is 1183 before the commencement of the Chriſtian æra. Hence, therefore, between Cadmus and Cecrops an interval was ſuppoſed to have elapſed of 63 years; but between Palamedes and Cecrops there is a much greater ſpace, of 373. Yet, after all, Palamedes is deſcribed as having invented ſixteen

* It is a remarkable circumſtance, that moſt of the arts and ſciences in Greece are ſaid to have had their origin in the moſt early, that is, in the fabulous ages. The traditional hiſtories of theſe ages abound with the inventions and achievements of gods and heroes, to whom certain writers of that nation would implicitly give the honour of having been the greateſt benefactors to mankind. Moſt however of theſe famous perſonages were plainly fictitious; and the beſt Greek authors pay little attention to the legends reſpecting them. They have been the firſt to ridicule them, and to acknowledge that it was from Egypt principally that Greece derived its knowledge. The legends of which I ſpeak attribute, for inſtance, the invention of numbers to Palamedes: this was one of his amuſements during the ſiege of Troy—and it was certainly a cool and diſpaſſionate employment for the hero of Argos. It will hereafter be ſeen what degree of credit is to be allowed to this account †. Plato has ſufficiently ridiculed it already—"What," ſays he, "then without Palamedes, Agamemnon would have been ignorant of the number of his fingers!" He undoubtedly could not without his aſſiſtance have muſtered his army, or known the number of his forces.

† Pages 47, 48, 49, 50.

of thoſe literal characters, to which Cadmus afterwards added three; which clearly implies, that the time of the former was antecedent to that of the latter, and the ſiege of Troy to the foundation of the kingdom of Thebes. Such is the determinate account of the Grecians with reſpect to the antiquity and authenticity of their own letters! And ſuch the certainty of ſome of the moſt important æras in their hiſtory! But what argues a greater inconſiſtency than almoſt every other is the ſuppoſition, that Simonides of Ceos was the inventor of ſome of thoſe letters, which Homer and Heſiod made uſe of upwards of three hundred years, in all probability, before his time.

Hence follows the total diſcredit of the early chronology of Greece.

From this confuſion in the early traditions of Greece it is evident, that no dependance can be placed upon its chronological computations. Indeed, before the commencement of the Olympic æra, its inhabitants had no certain or fixed points of time to which they might refer the events which occurred: ſo that ages ſucceeded ages in an order which it was impoſſible to trace; and the tranſactions of thoſe times have been generally loſt in the darkneſs of oblivion, fiction, or error. The code of laws, which was publiſhed by Draco in the thirty-ninth Olympiad, is the firſt genuine writing in the Greek language to which we can with ſafety make any appeal. Every literary production brought for-

SECT. I. PART III.

ward, antecedently to that time, is deſtitute of credit both with reſpect to date and authenticity. Who even Homer was, of what country, family, education, and connections, are points but ill aſcertained by the learned. Still leſs, if poſſible, is determined in relation to the time in which he flouriſhed; ſome place it eighty years after the war of Troy; ſome an hundred, an hundred and forty, and an hundred and ſixty years; and others again even four and five hundred years afterwards. Nor is there much greater certainty in reſpect to Heſiod. Some ſuppoſe him to have been cotemporary with Homer; others have made him later by thirty years, others by an hundred; while ſome, ſtill more widely differing from the generality, have aſſerted that he had the priority by many years. And of this laſt opinion was Cicero *.

Some further obſervations upon this ſubject.

The want of analogy and conſiſtency in all theſe accounts affords a remarkable proof, that—the firſt introduction of letters into Greece—the war of Troy—the Argonautic expedition—and the birth of Homer, are events, the dates of which have been never yet aſſigned by the chronologiſts of antiquity. If, for example, we wiſh to know the time when letters were firſt uſed in that country, we are referred to two

* Lilii Gyraldi de Poetarum Hiſtoria Dialog. 2.

diſtinct

diſtinct epochs which are ſaid to be upwards of three hundred years apart. Upon inquiring into the time of the ruin of Troy, we are told that it was ſo many years after the Argonautic expedition. But of what nature was this expedition, and when was it undertaken? To this latter queſtion it can only be anſwered, that it was ſeventy-nine years before the ſacking of Troy. Laſtly, if we ſhould attempt to inveſtigate the time of Homer, all the clue we have to direct our reſearches is, that he flouriſhed—one hundred, or two hundred, or even four or five hundred years after the concluſion of the war he has celebrated in his poems. In all theſe deſignations of time there is nothing abſolute, upon which we can depend; they are all relative, and their relations are variouſly and ſometimes contradictorily defined.

If we could even fix with preciſion the time of Homer, which is certainly the neareſt to our own, yet, from the variety of the accounts tranſmitted, we could not thence determine with equal preciſion the æra of Troy; and there would remain at leaſt an equal doubt reſpecting that of the Argonauts. And, if we would aſſign the date of the moſt ancient Grecian letters, purſuing the principles laid down by Grecian writers, we ſhould find it a taſk utterly impoſſible.

But the uncertainty of their ancient chronology is rendered ſtill

Further inſtances of the

SECT. I. PART III.

falſity of ancient chronology in Greece—in the kings of Athens, Thebes, &c.

ſtill further palpable, from the account which Homer himſelf has given of thoſe ſtates, which were concerned in the ſiege of Troy. For, notwithſtanding all the encomiums he has paſſed upon their military proweſs—notwithſtanding the dignified titles he has aſcribed to their chiefs, and particularly to Agamemnon, whom he every where ſtyles εὐρυκρείων, as the poſſeſſor of a widely extending dominion—and in contradiction to the pompous diſplay he has made of their numbers on the field of battle, and of the ſhips, with which they navigated the Ægean ſea—he has clearly made it appear, that that was an age of rapine and violence, that the Grecian commanders themſelves were only freebooters and pirates, and that the diſtricts, over which they preſided, were as limited in extent, as they were deſtitute of renown *.

Yet, notwithſtanding the barbariſm and inſignificance of the Helladians, even at this celebrated period of their hiſtory, we may perceive their annaliſts detailing a long liſt of the kings of Athens, commencing with Cecrops, ſeven hundred and eighty years before the firſt Olympiad, and a ſimilar deſcent of ſovereigns over Thebes in Bœotia, taking its riſe with Cadmus. In ſhort—there is no ſtate of Greece, how-

* Conſult Mr. Bryant's Diſſertation concerning the war of Troy, p. 14, &c. 100, &c. where theſe points are fully determined from the poet's own words, and from the concurrent teſtimony of Strabo.

ever

ever petty, which does not produce analogous proofs of early greatneſs. But their days of darkneſs had been many; and they conſtituted a period, which, when the dawn of literature had riſen upon them, they were aſhamed to look back on. They therefore exerted their invention to the utmoſt in finding out the moſt conſiſtent fictions, to ſupport the glory to which they aſpired, and trace back their political importance through a long ſeries of ages, during the greater part of which, it is probable, they had ſcarcely any political exiſtence at all. All fiction however muſt, in ſome way or other, have had its foundation in fact. It either preſents the reſemblance of what might have been from what has been already; or, by confounding events or things with each other, with the cauſes which have produced them, or with ſome circumſtances which have remotely attended them, it deſcribes the diſtorted image of what can never be. With reſpect to the inſtance under conſideration, it may be aſſerted that the very names of theſe imaginary ſovereigns of ancient Greece are little elſe than artificial compounds of Egyptian terms—terms, which, in the more enlightened ſtate of that country, ſhe was glad to ſink in verbal compoſition, but which have nevertheleſs preſerved a faithful memorial of the idolatrous rites which prevailed in thoſe barbarous ages, as well as of the fruitful ſource from which they proceeded.

This

SECT. I. PART III.

and in the names of the Grecian commanders at Troy.

This however is far from being the only error of the kind. It has remarkably obtained in reſpect to an event, to which an alluſion has been already made, which the voice of hiſtory has loudly extolled, and the ſublimeſt powers of genius have been exerted to celebrate. We are indebted for ſome intereſting remarks upon this ſubject to the profound reſearches of Mr. Bryant. "At other times," ſays that writer ſpeaking of Homer, "he invented names and characters; and theſe he rendered plauſible by ſome anecdotes, with which he embelliſhed them, and the genealogy of the perſons concerned. But as theſe characters are in a great meaſure fictitious, he ſeldom riſes high in genealogy; but generally makes it terminate very ſoon in a deity. Thus Idomeneus of Crete was the ſon of Minos, the ſon of Jupiter. Polypætes the ſon of Pirithous, the ſon of Jupiter. Tlepolemus the ſon of Hercules. Aſcalaphus and Ialmenus were the ſons of Mars. Parthenius, the ſon of Hermes. Sarpedon the immediate ſon of Jupiter; from whom many others are ſooner or later deſcended. Some are repreſented as the ſons of river gods: among whom we find Meneſtheus, the ſon of Spercheius in Theſſaly; and Aſius, Axius, Stentor, and Scamandrius, of the like lineage in Aſia and Thrace. Satnius, Iphition, and Æſepus were born of Naïds: and Meſthles and Antipho, two Mæonians, of a lake."

SECT. I. PART III.

In the following page he adds, "Homer borrowed the names of many of his heroes from principal deities known in his time; and whoſe names he had obtained in his various peregrinations. Among others Achilles, Hector, Sarpedon, Ulyſſes, Helena, Caſtor were reputed deities; who had their ſhrines and altars. Agamemnon was the title of a god, eſteemed at Sparta, and in ſome other places, the ſame as Zeus, or Jupiter *."

A partial examination of the claims of the ſuppoſed inventors of letters.

But the near relation which ſubſiſts between the hiſtories of Palamedes and Ulyſſes has been already noticed †. And I have introduced this latter inſtance of the erroneous uſe of names, in order to annihilate all the pretenſions of the former of theſe perſonages to the invention of letters; for, if the obſervations of the gentleman above mentioned have any weight, not only the achievements of that hero, but even his very exiſtence, are brought into diſcredit.

Palamedes.

His very name, indeed, independently of any other conſideration, will convey the ſuſpicion of ſome artifice: but, in this reſpect, it is only analogous to many, which might be adduced from ancient and incredible ſtories. In explaining

The applica-

* See the Diſſertation concerning the ſiege of Troy, pages 77, 78.

† Page 40.

this

SECT. I. PART III.

tion of analogy to a diſcovery of the truth.

this it muſt be obſerved, that all illuſtrious actions, as well as every new and important diſcovery, were generally conſidered as the effects of divine inſpiration. That ſentiment, "Nemo magnus ſine aliquo afflatu divino unquam fuit *," has never been totally eraſed from the mind of man ſince the firſt propagation of any religion in the world. To this inſpiration therefore they rendered back with gratitude, even in the early times of error and ſuperſtition, the honour of thoſe inventions which it was ſuppoſed to have communicated and directed. But unhappily the worſhip of the true God had been ſuperſeded by that of the ſolar orb! This was the brighteſt emblem of the ineffable perfections of deity; and therefore to this creature were attributed all the glories of the great Creator. He paſſed under various denominations, and was honoured with many titles. Among theſe were Al, Ham, and Hades †; all which with many others have been variouſly compounded, and frequently much diverſified. But, in conſiſtency with theſe principles, the term Παλαμηδης is the compound P'-Al-Am-Hades ‡; which expreſſes *the oracular influence of the deity Ham the ſun.* And to this inſpiration the Ammonians at firſt conſidered themſelves ob-

* Cicero de Natura Deorum, lib. 2.

† Hades is the compound Ad-Es, *the Lord of light*, or the Sun.

‡ P'-Al, by ellipſis for Pi-Al, which with the reſtoration of the aſpirate will become Phi-Al, ſignifying *the Mouth, the communicable wiſdom or inſpiration of the Deity.*

liged

liged for thoſe very diſcoveries, which were afterwards attributed to a Palamedes of Argos.

This method of interpretation is entirely conſiſtent with the genius of the Greek language. For from P'-Al-Am it has formed Παλαμη, which, as Heſychius informs us, is ſynonymous with τεχνη. It ſignifies *art*, or an enterpriſing ingenuity; and among the derivatives from it we may trace Παλαμις and Παλαμαομαι, the former denoting *the artiſt*, and the latter *the exerciſe of his art*.

It ſeems then, that in order to form the character of a completely ſubtle and penetrating mind, it was only neceſſary to ſubjoin the title Hades to P'-Al-Am; for this would more ſtrongly convey the idea of that degree of ſagacity, which, like the radiant and powerful influences of the Sun, can diſſipate every obſcurity.

The hero Palamedes had therefore nothing to do with the invention of letters; and he has only been introduced as entitled to this honour, in order to ſhew that it was a diſcovery, which was conſidered as the higheſt effort of the human intellect, and the moſt valuable object of ſcientific purſuit.

SECT. I. PART III.

For a reaſon not very diſſimilar to this, the early traditions of Greece have repreſented him as the firſt inventor of numbers, and the firſt who practiſed arithmetical calculation *.

Corollary. This will furniſh the means of avoiding impoſition.

A fiction of this kind will put every intelligent ſtudent of ancient hiſtory upon his guard againſt impoſition: for, when one thing is thus allegorized, and then miſtaken for another, there is no inconſiſtency which he has not reaſon to expect; and no abſurdity can be ſo great as to excite his wonder: perſons, and attributes, and things will be promiſcuouſly ſubſtituted for each other, and an univerſal diſorder muſt overſpread the face of hiſtory.

In this caſe, there would be ſcarcely any way left for the diſcovery of the truth, except by obſerving the analogy of fable with the well known practice of the early ages.

Cadmus and Cecrops.

But, from what may be for the preſent anticipated, the claims of Cadmus and Cecrops to the introduction of letters into Greece, are ſupported by authorities far more numerous and reſpectable. Moſt of the ancient writers have given their ſuffrages to either one or the other of theſe. Yet Cadmus appears to have gained the point by a conſiderable

* See page 40, note.

majority.

majority. However, there is much fiction attached to theſe hiſtories, which greatly embarraſſes any reſearch concerning them. I cannot nevertheleſs help expreſſing a belief, that they are both equally entitled to the glory, for the vindication of which their partiſans are contending. Nor do I think that Danaüs is to be refuſed his ſhare of credit, for engaging, perhaps equally with the reſt, in the ſame meritorious taſk. But the grounds, on which theſe perſuaſions are founded, muſt be referred for future diſcuſſion.

Danaüs.

In the mean time it muſt be obſerved, that the general voice of genuine hiſtory concurs in ſupporting the aſſertion, that theſe letters, for the greater part, were not indigenous, but imported; and imported likewiſe from Egypt, the region of hieroglyphical romance.

Grecian letters not indigenous but imported.

SECTION II.

Concerning the Helladians, and the original Inhabitants of Greece, as far as their Hiſtory is neceſſary to furniſh Hints for an Analyſis of the Greek Tongue.

SECT. II.

A fundamental principle in the analyſis of the language and letters of Greece.

IT will partly appear, as an inference from what has been advanced in the latter part of the preceding Section, but ſtill further as we proceed, that before any attempts can be ſucceſsfully made, with a view to analyze the hiſtory or literature of Greece, it is neceſſary to take ſome preliminary ſteps; in order to aſcertain, what veſtiges are ſtill remaining of the primitive language of mankind, and of the characters by which, in early times, they were accuſtomed to expreſs their ideas. Theſe, however varied and compounded in a long ſeries of ages, may nevertheleſs, in many inſtances, be diſcovered; and, when explored, they are ſome of the moſt inſtructive monuments to which we can appeal. We have additionally

additionally the ſatisfaction of knowing, that they muſt neceſſarily form, in ſome meaſure, the elements of all the various literature now exiſting in the world. SECT. II

A diſregard to theſe primary objects of inquiry has been the cauſe of innumerable errors in the theology, chronology, and hiſtory of the ancients. It has led them to exalt titles into deities, and the names of things into perſons; hieroglyphical repreſentations have been often miſtaken for real exiſtences; and theſe imaginary beings have exerciſed human invention to the utmoſt in forging the fables requiſite for their ſupport. Miſtakes ariſing from inattention to it:

This, as we ſhall hereafter perceive more at large, was particularly the caſe with the literati of Greece. Their Δις, Απολλων, Ηρα, Θετις, Διονυσος, Ηρακλης, with many others, were merely titles of eminence and diſtinction; ſome of which had been conferred upon the Sun, as the ſupreme object of Oriental adoration; and others upon particular patriarchs, temples, diſtricts, mountains, caves, fountains, and rivers. Their Sphinges, Amazons, Syrens, and Titans, owe their exiſtence likewiſe to the ſame creative power of fancy. Even the celebrated characters of Cecrops, Cadmus, and Danaüs, are chiefly formed out of thoſe ſacred edifices in ancient Egypt, which were always charged with hieroglyphical especially among the Greeks.

SECT. II.

phical inſcriptions. And the very fictions, to which theſe chimeras, in every inſtance, have given riſe, afford the ſtrongeſt proof, that the celebrated writers, who have detailed them as realities, were involved in total ignorance of the terms they made uſe of.

Their errors not the effect of neceſſity.

But this ignorance proceeded not from any inability for acquiring better information; it was, for the greater part, the effect of a national vanity. They were ſurrounded by people, who were continually converſant with the roots of their language, in their moſt ſimple and unadulterated ſtate; and whoſe manners and cuſtoms were calculated to throw conſiderable light upon the method in which they ought to have been applied. From the inhabitants of Latium, and the coaſts of the Mediterranean both eaſtward and weſtward; from the numerous nations, which compoſed the northern hive of Europe, and proved afterwards the ruin of imperial Rome; from the more enlightened ſtates of Africa and Aſia —they might have collected many intereſting truths, which would have placed both their hiſtory and mythology in circumſtances very different from thoſe in which we now behold them. But they had vainly flattered themſelves into a belief, that their country was the only ſeat of ſcience; that upon them depended the mighty taſk of extending far and wide the principles of civilization; and that there was no poſſibility

poſſibility of deriving any increaſe of eſtimable knowledge from what they termed—the barbarous ignorance of other nations.

They did not prevail univerſally.

Some however of the moſt learned and ingenuous men among them were much ſuperior to theſe prejudices; and have preſumed to expreſs their diſſent from ſome fundamental principles, both in literature and theology, which had obtained an univerſal acceptance among their countrymen. In this number we may juſtly celebrate Herodotus, Socrates, Plato, and Hecatæus.

Exceptions in Herodotus.

The firſt of theſe, who, if we except ſome of the preceding poets, was the firſt hiſtorian of Greece, has refuſed to his countrymen that credit for mythological invention, which they had arrogantly aſſumed to themſelves. He tells them, in plain terms, that the rites of Dionyſus were imported from Egypt *, as well as the names of almoſt all the deities who were worſhipped in Greece †; that the Egyptians were the firſt who aſſerted the immortality and tranſmigration of

* Ἐγω μεν νυν φημι Μελαμποδα—πυθομενον απ' Αιγυπτε, ἀλλα τε πολλα ἀπηγησασθαι Ἑλλησι, και τα περι τον Διονυσον, ὀλιγα ἀυτων παραλλαξαντα. Herodot. lib. ii. c. 49.

† Σχεδον δε και παντα τα ὀυνοματα των Θεων ἐξ Αιγυπτε ἐληλυθε ἐς την Ἑλλαδα. Herodot. lib. ii. c. 50.

ſouls;

SECT. II.

ſouls *; that they borrowed nothing from the Greeks †; and excelled the reſt of mankind in the variety and extent of their knowledge ‡.

A caution reſpecting him.

But this writer appears to have been as much faſcinate with the ſpecious pretenſions of Egypt, as he was diſguſted with the hyperboles of his own country: ſo that no implicit confidence can be placed on the deſcriptions he has given; particularly from the teſtimony of Egyptian prieſts, through which channel, indeed, all his information flowed. It was very natural in them, to be deſirous of conveying to an inquiſitive ſtranger the higheſt poſſible idea of their inſtitutes and manners; as well as to be ſilent on all thoſe ſubjects which might diminiſh their credit with him. And this was the more likely to be the caſe, as they were actuated by motives of vanity, and the deſire of detaining the ſhadow of a renown, which was then departing from them. The learned Scaliger has taken notice of a circumſtance of this

* Πρωτοι δε και τονδε τον λογον Αιγυπτιοι ἐισι ἐιποντες, ὡς ἀνθρωπε ψυχη ἀθανατος ἐστι, &c. Herodot. lib. ii. c. 123.

† Ου μεν ουδε φησω ὁκως Αιγυπτιοι παρ' Ἑλληνων ἐλαβον ἡ τετο, ἡ ἀλλο κε τι νομαιον. Herodot. lib. ii. c. 49.

‡ Herodotus, ſpeaking of Rhampſinitus, ſays: Αιγυπτιος μεν γαρ των ἀλλων προκεκρισθαι, ἐκεινον δε Αιγυπτιων. Herodot. lib. ii. c. 121. and, in the 160th chapter of the ſame book, he mentions the reputation they had of being the wiſeſt of men.

kind,

kind, in an omiſſion which Herodotus has been guilty of, in his hiſtory of that country. Jeremiah had predicted that "Nebuchadnezzar, king of Babylon, ſhould come and ſmite the land of Egypt*;" and this prophecy received its dreadful accompliſhment five hundred and ſeventy-three years before the birth of Chriſt. Of this calamity, however, Herodotus, who flouriſhed little more than a century afterwards, has made no mention; and his ſilence has given riſe to the following remark—"Quod perſpicuè indicatur Jeremiæ id Herodotus ignoravit: quia ſacerdotes illi Ægyptii, qui ei ſuſcitanti de rebus Ægyptiacis reſpondebant, ea, quæ ad laudem gentis faciebant, tantum docuerunt; cætera, quæ ad illorum ignaviam, ſervitutem, et tributa, quæ Chaldæis pendebant, tacuerunt†." The Grecian hiſtorian appears, indeed, himſelf to have been ſo thoroughly aware of the poſſibility of deception, that he has thought proper to ſtate, with an inſinuation of diffidence on his part, the authorities on which he depended. He repeatedly informs us, that what he tranſmits with reſpect to Egypt, he heard from the mouth of the Egyptian prieſts; and, as if he thought even the ſacredneſs of their profeſſion could not ſcreen them, in ſome inſtances, from the imputation of falſehood, "let every

* Jeremiah, ch. xliv. ver. 13.

† Scaliger in Fragment. pag. 11.

SECT. II.

one," ſays he, " make uſe of their information as far as it is credible to him, but I am determined to write minutely whatever I have collected from their report *."

In Socrates,

Socrates was the firſt of the Grecians, who openly avowed, at the expence of his life, the Unity of the Supreme Being. He could perceive an order and conſiſtency in the works both of nature and providence, which, he was convinced, could only be the effect of unity of deſign: but he was at a loſs in conceiving, how this attribute could be at all inherent in that multifarious maſs of divinities, to whoſe worſhip the world was then addicted. Thus, by taking large and comprehenſive views of the ſubject, he was enabled, by one ſingle argument, to reduce their intricate ſyſtem of polytheiſm to that ſimple firſt principle of all religion—the exiſtence of ſome Deity; and, in effect, to prove, that all the gods, whoſe patronage they invoked, were either deified titles, or mortals.

Plato,

The labours of this great man, in the cauſe of humanity, though they proved fatal to himſelf, have not nevertheleſs been loſt to the world. The doctrines with which he in-

* Τοισι μεν νυν ὑπ' Αιγυπτιων λεγομενοισι χρασθω ὁτεω τα τοιαυτα πιθανα ἐστι· ἐμοι δε παρα παντα τον λογον ὑποκειται, ὁτι τα λεγομενα ὑπο ἑκασων ἀκοη γραφω. Herodot. lib. ii. c. 123.

ſtructed

SECT. II.

ſtructed the Athenian youth have been ably tranſmitted in the writings of Plato. This philoſopher, whoſe reſearches into the nature of the human ſoul have juſtly procured him the diſtinguiſhing title of *The Divine*, has likewiſe made ſome intereſting aſſertions, with reſpect to his native land. In one place he contradicts the pretenſions of the Grecians to an unfathomable antiquity. The Athenians, in particular, were moſt zealous ſupporters of this claim: according to their own account they were a race of Αυτοχθονες, a colony from no other region under heaven, but natives of the ſoil on which they reſided. Plato accordingly has told them, that the primitive inhabitants of their country were a barbarous people; Εισι δε ἡμων ἀρχαιοτεροι Βαρβαροι *—plainly inſinuating, that their language, in which they chiefly gloried, could not, on that account, be the moſt ancient; but muſt have been compoſed of a mixture at leaſt with that of the Aborigines who preceded them, if it did not actually conſiſt chiefly in derivatives from it. They had long conſidered a poliſhed ſtyle of expreſſion as one of the principal refinements of a civilized ſtate; and valued themſelves greatly upon that elevation of ſtandard to which they had wrought their language: he therefore ſpecifies ſeveral words in the moſt common uſe among them, which, he obſerves, were not of Grecian, but of Barbarous

* Plato in Cratylo.

SECT. II.

original; theſe are Υδωρ, Πυρ, and Κυνες *. And he preſumed, it is probable, that, from this hint, his infatuated countrymen might be led to draw ſome concluſion favourable to the purſuit of truth and ſcience; that, when they perceived that even terms of the moſt common application among them were not the produce of their own invention, they would be ſtrongly induced to diſtruſt much more thoſe which were far-fetched, and of which they could not underſtand the preciſe ſignification; and that this diſtruſt would excite a curioſity, and ſpirit of inquiry, which might be the means of ſapping the foundation of their mythological ſyſtem, and of developing the fables by which their ancient hiſtory was obſcured.

and Hecatæus.

Hecatæus, the Mileſian, who is quoted by Strabo, has likewiſe thrown out ſome uſeful hints relative to the ſame important ſubject. The reſult of his information is, that "Barbarians were more early inhabitants of Peloponneſus than the Grecians, and that indeed almoſt the whole of Hellas was anciently in their poſſeſſion †."

Other exceptions.

Theſe writers however are by no means ſingular, in the

* Plato in Cratylo.

† Ἑκαταιος μεν ων ὁ Μιλησιος περι της Πελοποννησε φησιν, ὁτι προ των Ἑλληνων ωκησαν αυτην Βαρβαροι· σχεδον δε τι και ἡ συμπαση Ἑλλας κατοικια Βαρβαρων ὑπηρξατο το παλαιον. Strabo, lib. 7.

accounts

SECT. II.

accounts which they have tranſmitted, with reſpect to the juſtice of the boaſted claims of the Greeks to a boundleſs antiquity. Ephorus, who is commended by Polybius above all others for the importance of his reſearches into the ancient hiſtory of this people, has aſſerted in the plaineſt terms, that "Greece was inhabited by a barbarous race before the Helladians took poſſeſſion of it *." Pauſanias has likewiſe expreſſed it as his belief, that this region was in a great meaſure peopled originally by a nation of Barbarians †. The ſame thing is obſerved by Ariſtotle concerning Arcadia; who ſays that before the Arcadians took poſſeſſion of it, it had been in the hands of a barbarous people; and, as this people had been expelled their country before the riſing of the Moon, the conquerors gave themſelves the honorary title of Προσεληνοι ‡. This laſt

* Ephorus apud Polybium.

† Παλαι της νυν καλεμενης Ἑλλαδος Βαρβαροι τα πολλα ᾠκησαν. Pauſan. lib. 1.

‡ Scholiaſt. in Apollonium, Argon. lib. iv. ver. 262. There are ſeveral other writers, who have made alluſions to the ſame title. Thus Plutarch—Οὑτοι δε ἠσαν Αρκαδες των υπο Ἐυανδρᾳ Προσεληνων λεγομενων. Plut. in Qu. Rom.

Nonnus in the forty-firſt book of his Dionyſiaca has ſtyled Arcadia Προσεληνος;

——οὐ δε και ἀυτη
Αρκαδιη Προσεληνος——

In Ovid we find

Orta prior Lunâ, de ſe ſi creditur ipſi,
A magno tellus Arcade nomen habet. Faſt. lib. 1. v. 469.

And

SECT. II.

laſt is a very curious fragment of the traditional hiſtory of the firſt ages. For Arcas and Selene were two principal terms, by which, among others, the Ammonians intended the Ark of Noah: this Ark, as we ſhall afterwards have occaſion to ſtate more at large, was admitted to divine honours; and the titles of Αρκαδες, Αρχαιοι, and Προσεληνοι were ſuch as diſtinguiſhed ſome of thoſe nations who adhered to this idolatrous worſhip. Among theſe were the Arcadians of Greece. And the fable which repreſents the Barbarians as expelled their country "before the riſing of the Moon" is grafted upon the term Προσεληνοι. Σεληνη ſignified both *the Moon* and *the Ark*; the former, indeed, of theſe, through ſome imagined reſemblance or analogy became a type of the latter: ſo that the true purport of the hiſtory is, that the native inhabitants were expelled, or rather ſubjugated, by the Arcadians, before they could fully eſtabliſh the rites of Arkite

And again:

> Ante Jovem genitum terras habuiſſe feruntur
> Arcades, et Lunâ gens prior illa fuit. Faſt. lib. 2. ver. 290.

Theſe and other paſſages will ſerve to evince, how groſsly the ancients were deceived in the import of this term. It led them to a belief that the Arcadians were the moſt ancient race of men; and that they had even been in poſſeſſion of their country before the Moon had yet begun to rule the night. There was a ſecret ſignificancy in the word, which they were unable to inveſtigate; for they had long loſt ſight of the hiſtory from which it derived its original application.

worſhip,

worſhip, or permanently erect their lunar ſtandard in that country. It is therefore a tradition, which both points out the extraction of theſe idolaters, and the region from which they emigrated.

Inferences.

The inferences to be drawn from the principal of ſuch authorities are theſe—that the religion of the Greeks did not meet the entire approbation of ſome of the moſt learned men among them—that their notions of their own antiquity were generally exploded by the beſt and moſt ſerious of their writers—and that the region, afterwards denominated Hellas, was originally peopled by various hordes of Barbarians.

Who were ſtyled Βαρβαροι by the Greeks.

But who theſe Barbarians were theſe writers do not mention. The title Βαρβαροι, which they have given them, was ſuch as, in the moſt civilized ſtate of their country, was beſtowed upon all thoſe who were not either natives or naturalized: and, according to Heſychius, they made uſe of the term Βαρβαρισμος, which is a derivative from it, to denote any form of ſpeech, which was contrary to the purity of their own language *. Hence, therefore, the Egyptians, the Indians, and

* Βαρβαρισμος παρατονος διαλεκτος. Heſychii Lexicon.

The Egyptians had preciſely the ſame conceit; for they accounted every people

SECT. II.

and the Babylonians were honoured with this appellation, even at a time, when their reſpective countries were the grand repoſitories of arts and philoſophy, and when the philoſophers of Greece were deſirous of travelling among them, that they might complete the meaſure of their acquiſitions. Such, indeed, were the vanity and inconſiſtency of the Greeks, that what they with eagerneſs borrowed from others, they aſſumed the credit of to themſelves! They were arrayed, it is certain, in the richeſt plumage, but it had only been procured by artifice and theft!

Who were the original inhabitants of Greece.

The Barbarians, however, in queſtion, were entirely diſtinct from any of theſe enlightened nations. They were the deſcendants of Japhet, who peopled "the iſles of the Gentiles," or the regions of Greece and Europe*. Theſe were the territories allotted them at the time of the diviſion; and the ſacred writer informs us, that "they divided them in their lands, every one after his tongue, after his family, in their nations."

people barbarous, who were unacquainted with the rudiments of their language, and could not pronounce it in a proper manner, Βαρβαρους δε παντας οἱ Αιγυπτιοι καλευσι, τυς μη σφι ὁμογλωσσυς. Herodot. lib. ii. ch. 158. It is probable that the ſame ſpecies of vanity attached itſelf to all the more celebrated nations of antiquity.

* Geneſis, ch. x. ver. 5.

But

SECT. II.

The ſacred writings alone give us any inſight into this part of hiſtory.

But for this valuable piece of information we are indebted ſolely to the ſacred writings. If we except the traces of their language, there do not appear to have remained in Greece any veſtiges of its original inhabitants, within the reach of any authentic hiſtory. Even their principal names had become extinct. No Grecian writer has ever mentioned them with any certainty. Strabo has given the names of ſeveral of them, ſuch as Dryopes, Caucones, Leleges, Aones, Tembices, Hyantes, with ſome others: yet theſe are preſented to us in a very queſtionable manner; "they ſeem not," ſays Dr. Stillingfleet, "to have been that ancient people, but rather ſome latter caſtlings of the Carians, who, as Thucydides tells us, did very often make inroads upon the quarters of Greece *." Thus much is well authenticated, that there were nations called Leleges, Caucones, and Pelaſgi in Aſia Minor; and they are ſaid by Homer to have aſſiſted the Trojans againſt the Grecians,

The Greeks themſelves altogether ignorant of it.

Pelaſgi, &c.

Και Λελεγες, και Καυκωνες, διοι τε Πελασγοι †.

But the more general, as well as the moſt ancient name, under which they are ſuppoſed to have paſſed, is that of Pelaſgi. The Pelaſgi were certainly very numerous, and formed colo-

* Stillingfleet's Origines Sacræ, book iii. ch. 4, p. 562, edit. 5.

† Homer. Iliad. lib. xx. ver. 429. It appears from hence that the Pelaſgi were an illuſtrious and not a barbarous people.

SECT. II.

nies in all parts of Greece; and they are ſaid by Strabo to have derived their very appellation from the circumſtance of their being a wandering people *. The ſame writer has likewiſe informed us, that they were the moſt ancient race of men, who eſtabliſhed any dynaſty in Hellas †. Pelaſgia was one name for Peloponneſus ‡. The perſon, from whom this title was borrowed, was termed αυτοχθων among the Arcadians, and γηγενης by the ancient poet Æſchylus §: and in theſe reſpects his character bears an analogy with that of Prometheus, Cœus, Iapetus, and the reſt of the Titan family; and there is conſequently ſome analogy in their hiſtory, ſo far, at leaſt, as to enable us to conclude, that he was intimately concerned in the affair of the diſperſion. His deſcendants, or rather thoſe who were honoured with his name as a title, were the Theſſalians ‖, the Argivi ¶, the

* Πελασγοι δια την πλανην. Strabo. Geograph. lib. ix.

† Των περι την Ελλαδα δυναστευσαντων αρχαιοτατοι. Strabo. Geogr. lib. vii.

‡ Πελοποννησω τρεις ἐπωνυμιαι, Απια, Πελασγια, Αργος. Steph. Byzant.

§ Æſchyl. Suppl. ver. 258.

‖ Πελασγοι οἱ Θεσσαλοι. και ἐνιοι των Βαρβαρων, και γενος ἀπο Πελασγω τω Αρκαδος γενομενον πολυπλανητον. Heſychius.—It muſt be obſerved, that *Arcas* is here only a title of Pelaſgus; and it affords another proof that the Pelaſgi were colonies of the diſperſed, who profeſſed the Arkite religion.

¶ Και ἀυτοι οἱ Αργειοι ἐκαλουντο Πελασγοι. Schol. in Apollon. Rhod. lib. i. ver. 580.

Arca-

SECT. II.

Arcadians*, the Æolians†, the Danaïdæ‡, the Atticans§, and the Ionesǁ. They did not, however, confine themſelves to Greece, but diſperſed themſelves into the neighbouring iſlands, as Chios, Crete, Leſbos, Lemnos, Imbro, and Samos. They likewiſe extended their peregrinations into Italy, and are believed by ſome to have been the firſt founders of Rome¶.

An inquiry, whether theſe people were the original inhabitants of Greece.

But what degree of analogy is there between the terms Pelaſgi, Dryopes, Caucones, Leleges, &c. and the names of the ſons of Javan? So far from attempting to diſcover any, the learned have employed much ingenuity in proving that the Pelaſgi, who include the whole, were the deſcendants, or rather followers of Peleg, of the family of Shem. If their arguments are juſt, it is plain that this people muſt have been the invaders and conquerors of Greece, after it had already

* Πελασγες ἀνεκαθεν Αρκαδας. Dionyſ. Halicarnaſſ. lib. i. c. 10.

† Αιολεες δε——το παλαι καλεομενοι Πελασγοι. Herodot. lib. vii. c. 95.

‡ Euripides obſerves that the Danaïdæ were firſt called Pelaſgi—

Πελασγιωτας ωνομασμενους το πριν
Δαναας——

And in another place he ſays,

Πρωτον Πελασγοι, Δαναϊδαι το δευτερον.

§ Το Αττικον ἐθνος Πελασγικον. Herodot. lib. i. c. 57.

ǁ Ιωνες Πελασγοι. Herodot. lib. vii. c. 95.

¶ Dionyſius Halicarnaſſ. lib. i. c. 10.

SECT. II.

been taken poſſeſſion of by the poſterity of Japhet. This inference, however, does not depend upon the juſtice of their etymological arguments to this effect; it has been made to appear from the teſtimony of the early Grecian writers themſelves. For the primitive inhabitants of that country are deſcribed as a barbarous race, diſtinct from the Helladians, and could not therefore have been the ſame people with the Theſſalians, the Argives, the Arcadians, and other celebrated ſtates of Greece.

I have thus condenſed the chief of that information, which I have been able to procure with reſpect to this people, in order to prepare the way more clearly for the following concluſion; which I ſhall take the liberty of ſtating in the words of an eminent writer*.

Concluſion.

"The name of Pelaſgi ſeems to have been the moſt ancient and general of any, which were aſſumed by thoſe foreigners, who came into the land of Javan. They forced themſelves into countries pre-occupied: and were ſo ſuperior to the natives in ability and ſcience, that they eaſily ſecured themſelves in their ſettlements. Many have been the inquiries about this ancient people, as well as concerning their lan-

* Bryant's Analyſis, vol. iii. p. 396.

guage.

guage. Even Herodotus is at a loſs to determine, whether they ſhould not be eſteemed Barbarians *. Yet he ſeems to ſolve the difficulty more than once; and this too in a moſt ſatisfactory manner, by mentioning, among other inſtances, that *the Ionians were Pelaſgi*, and *the people of Attica a Pelaſgic race.* He likewiſe ſpeaks of *the Arcadians* under this denomination; and ſeems to include all *the Dorians, and the whole of Peloponneſus* under the ſame title. He ſpeaks alſo of *the Æolians* in the ſame light †. From hence we may be aſſured, that by the Pelaſgi are meant the ancient Dores, Iones, Hellenes: in ſhort, all thoſe Cuthite colonies, and thoſe of their collateral branches, which I include under the name of Ammonians. When therefore it is ſaid, that Greece was firſt occupied by Pelaſgi; and afterwards by Leleges; and then by Hellenes, Dores, and Ionians; it is only a change of title, but no difference of people: for they were all of the

* He acknowledges his uncertainty about them—Ουκ ἐχω ἀτρεκεως ἐιπειν· lib. i. c. 57.

† How apparently inconſiſtent is this writer with himſelf, when he ſays, ησαν οἱ Πελασγοι βαρβαρον γλωσσαν ιεντες! It is as much as to ſay, that the Ionians, the natives of Attica and Peloponneſus, the Arcadians, Dorians, and Æolians, uſed a dialect which the Helladians—they themſelves did not underſtand. The only ways of reconciling this writer to himſelf are, by ſuppoſing—either a reference to two different periods of time, for their dialect was certainly barbarous in the early ages of Greece, in reſpect of what it was afterwards, when it had been refined by taſte, and varied by art:—or, that he alluded to a mixture of people, language and manners. Both of theſe pleas may perhaps, in ſome degree, be admitted.

SECT. II.

ſame great family, however branched out;" and are repreſented likewiſe, as the inhabitants, in general, of the ſame parts.

This gentleman has with great propriety claſſed the Pelaſgi, in common with the Cuthites, under the general title of Ammonians: they were Arcades, Argivi, and Danaïdæ; and conſequently the ſtrenuous ſupporters of the Arkite worſhip, and the impious partakers in the Ammonian apoſtacy. If they were not of the immediate poſterity of Ham, they were nevertheleſs confederates with them in their rebellion againſt Heaven; they were ejected from the ſame habitations at the time of the diſperſion; they were in principles and in practices as perſons ſimilarly educated, as members "of the ſame great family."

Further obſervations concerning the Pelaſgi.

I have mentioned that, according to the opinion of many learned men, the Pelaſgi are the deſcendants from Peleg: and there appears to be no argument of any great force to contradict this idea; only it is probable, from the extenſive colonies which they planted in various parts, that there were many adherents from the other branches of the diſperſed who were ranked under the ſame denomination. The ſacred hiſtorian has informed us that the Patriarch Heber had two ſons, Peleg and Joktan*; but it is remarkable, that while he has

* Geneſis, ch. x. ver. 25.

given

SECT. II.

given us an ample account of the ſons of Joktan *, and likewiſe of the region in which they ſettled †, he has tranſmitted no ſuch particulars concerning Peleg: the number of his children is not mentioned; nor is any notice taken of the places in which they reſided. We have only a direct lineal deſcent in one branch of his poſterity from him to Abraham ‡. But we are told that Peleg obtained this name, becauſe "in his days the earth was divided §;" and it appears that there was alſo a grievous ſchiſm in the primitive church, and a dreadful apoſtacy from true religion. From this circumſtance we may partly conclude, that the ſons of Peleg were nearly concerned in this latter event;—that they had apoſtatized from the religion of their anceſtors, and joined themſelves to the ſons of Chus in Chaldæa and Babylonia; while the collateral branch of the ſame family in the line of Joktan had peaceably retired to their appointed place of ſettlement.

Peleg was a perſon of much conſequence; he was at leaſt the founder of the nation of the Hebrews, in one branch of his poſterity. He therefore became a valuable acquiſition to the Cuthites when he eſpouſed their cauſe; and was probably

* Geneſis, ch. x. ver. 26, 27, 28, 29.
† Geneſis, ch. x. ver. 30.
‡ Geneſis, ch. xi. ver. 18—27.
§ Geneſis, ch. x. ver. 25.

placed

SECT. II.

placed in ſome exalted ſtation under Nimrod. It is therefore reaſonable to ſuppoſe, that, upon the diſperſion, he would be able to form a large party of thoſe who had before been in ſubjection to him: and he might have conducted theſe weſtward to the regions of Italy and Greece.

This will be the more likely to have been the caſe, if, as has been generally ſuppoſed, the Arch-rebel Nimrod had met his fate in the downfall of Babel. For then thoſe who had been high in power under him would with leſs reſerve become leaders of colonies to different parts, wherever they could moſt conveniently retire.

It is a remarkable circumſtance in proof of the point for which I am contending, that Abraham himſelf, "the father of the faithful," was from Ur of the Chaldees; and that he, as well as all his anceſtors from Peleg, had reſided in Chaldæa, and been habituated to the idolatry which prevailed in that region. It was here that he firſt received the ſacred call of Heaven; and from hence that he departed in obedience to the divine command.

The ſilence of ſcripture with reſpect to the other branches of this family is a ſtriking argument, firſt—that they did not

enter

SECT. II.

enter the plans of divine providence in regard to the Jews; and ſecondly—that they were not at all concerned in the firſt peopling of "the iſles of the Gentiles." Had they been at all concerned in this latter event, they would have been as particularly mentioned as the children of Javan, who appear from the whole tenour of profane hiſtory to have been a barbarous and inſignificant race: and had they at all interfered in the affairs of the Jews, their actions would have been recorded with the ſame minuteneſs as thoſe of the Egyptians, the Moabites, the Philiſtim, the Edomites, and others.

From all theſe conſiderations it is clear, that the poſterity of Peleg were confederates with the Cuthites at Babel; and that while one branch only remained on the unhallowed territory of Chaldæa, the others were diſperſed into countries far removed—wandering about in queſt of ſettlements, ſeizing by violence upon regions which had already been poſſeſſed before them, and carrying with them in all their peregrinations ſome traces of the name of their great anceſtor.

No hints reſpecting the original inhabitants of Greece afforded by the learned of other countries.

But if ſuch was the ignorance of the Grecians themſelves reſpecting the early hiſtory of their own country, we cannot ſuppoſe that much light is to be obtained from any foreign quarter. The learned of other countries were ignorant of it altogether. Indeed ſome of theſe regions were in the meri-

SECT. II.

dian of their glory, at the very time when the Greeks were involved in total barbariſm; and it was very unlikely that they ſhould be at all deſirous of inveſtigating the antiquities of a people, who ſeem to have been concealed from them by their own inſignificance. Beſides, this was a method of proceeding which was entirely inconſiſtent with the genius of theſe nations; for they were too much occupied with the conceit of their own renown, to brook any compariſon of it with that of others—that eſpecially from which no credit could be derived to themſelves. Hence the narrowneſs and bigotry of the moſt celebrated ſtates in early times; and hence thoſe extravagant notions relative to their own origin, of which an inquiry into that of other nations, and an impartial eſtimate reſulting from the information acquired, would have ſufficiently evinced the abſurdity.

Analogies of names conſidered.

It muſt be granted, however, that ſome learned men, borrowing the hint from the ſcriptural names of the ſons of Javan, have imagined a degree of reſemblance between theſe appellations, and others which they have met with in ancient Greek writers—particularly thoſe of the countries, over which theſe patriarchs are ſuppoſed to have extended population; and have therefore concluded that they muſt bear ſome immediate relation to them. Though perhaps this may be admitted as true, when applied to ſome parts of Europe, and to ſeveral of the

SECT. II.

the iſlands and coaſts of the Mediterranean on the North; yet I think it altogether incredible when applied to Greece. I believe, for inſtance, that Tarſhiſh might have ſettled at Tarſus, in Cilicia; Rhodanim at Rhodes; and Kittim in the regions of Chittim, or the neighbouring parts of Italy and Macedonia *: yet I cannot grant any credit to theſe ſuppoſitions— that the name of Elis in Peloponneſus was derived from Eliſha; that the name of Japhet is preſerved in Ιαπετος; or that of Javan in Ιωνια, Ιαονες, or Ιωνες. I ſhould rather imagine that Aliſo or Elſimburg in Germany might poſſibly have been a ſtation of the deſcendants of Eliſha; that the people of Illyricum called Japides were thoſe who moſt nearly retained the name of Japhet †; and that we muſt look for an early colony of the poſterity of Javan at Japho, Jaffa, or Joppa, on the coaſt of the Mediterranean.

Tarſhiſh. Rhodanim. Kittim. Ηλις. Ιαπετος. Ιωνες. Eliſha. Japhet. Javan.

Theſe laſt however are mere conjectures, which have only probability in their favour, and may admit of much diſpute.

* Chittim does not appear to have been one region only. In Num. ch. xxiv. ver. 24, and in 1 Maccab. ch. i. ver. 1, the name does certainly relate to Macedonia: but in Dan. ch. ii. ver. 30, its alluſion is to Italy. Both of theſe diſtricts were moſt probably peopled by Kittim.

† It affords ſome ſtrength to this hypotheſis, that Tarſatica was the moſt ancient name of one of the principal towns belonging to the Japides. And this circumſtance gives ground to ſuppoſe, that the deſcendants of Tarſhiſh had ſettled in theſe parts, perpetuating at the ſame time the memory and name of their great anceſtor Japhet.

SECT. II. But there are three circumſtances which afford them ſome degree of confirmation—

Firſt—It is certain that the poſterity of Javan peopled all thoſe parts of the world which were known by theſe denominations.

In the ſecond place, there exiſts a ſtriking analogy between the moſt ancient names of theſe places or people, and thoſe of the Patriarchs, by whoſe deſcendants they were originally impoſed.

Thirdly—The colonies of theſe people who planted themſelves in Germany and the northern parts of Europe were never ſubjected to foreign dominion, till that extravagance in ſuperſtition, which diſtinguiſhed the firſt ages, had almoſt entirely ceaſed; and ſome of them were never conquered at all: ſo that there exiſts a ſtrong degree of probability that theſe diſtricts and their inhabitants would retain their original names longer, and be leſs ſubject to the impoſition of new names, than almoſt any other countries in the ſame quarter of the globe. This latter circumſtance is not indeed applicable to Joppa; yet under all the viciſſitudes that wretched place has undergone, it has preſerved its moſt ancient name with little variation to the preſent time.

The

SECT. II.

The ſame things, however, which were laſt mentioned, will by no means apply to the terms Ηλις, Ιαπετος, and Ιωνες. The regions of Hellas were the firſt ſettlements in Europe, which offered themſelves to the adventurous Cuthites, either as they moved by land along the ſhores of the Mediterranean, or tranſported themſelves in ſhips, from Egypt and Phœnicia. And theſe were taken poſſeſſion of at a time, when they were actuated by all the phrenzy of an idolatrous enthuſiaſm.

The ſtate of ancient Greece moſt unfavourable for any diſcoveries of this kind.

There can certainly exiſt no doubt with reſpect to the analogy of ſound, which theſe terms bear to the names, which they have been ſuppoſed to perpetuate; and it is equally obvious, that the poſterity of the patriarchs, to whom theſe names belonged, were the original inhabitants of Greece; yet theſe are by no means unequivocal proofs of the aſſertions, in ſupport of which they are adduced. This will appear partly from the obſervation juſt made, in reſpect to the relative ſituations of Egypt, Phœnicia and Greece, but more clearly from a further conſideration of the ſubject.

Of all regions upon the face of the earth, thoſe of Greece were the moſt unfortunate, which theſe critics could poſſibly have fixed upon, as furniſhing the nominal remains of their original inhabitants. Whatever comes from theſe parts appears in a queſtionable ſhape. They have been alternately

the

SECT. II.

the ſeats of barbariſm and refinement: but barbariſm had the precedency, in point of time; and a long night has now for ages drawn the veil over that ſplendour, which once dazzled and aſtoniſhed mankind. They were early colonized; but the primitive inhabitants were an obſcure and ignoble race, "imbelle et inutile vulgus;" who had ſcarcely gotten poſſeſſion of their territory, before they were either ſubjugated or expelled. Can we ſuppoſe that their conquerors, an ingenious and enterpriſing people, devoted to diſtraction to a religion which the pride of philoſophy had ſuggeſted, and zealouſly propagating it wherever they had an opportunity of planting themſelves—can we ſuppoſe, I ſay, that they would not impoſe new laws upon the vanquiſhed, and give new names to their ſtations—names conſiſtent with their own principles, which either perpetuated the memory of their anceſtry, or argued their dedication to the deity they worſhipped? To ſuppoſe otherwiſe would be to contradict the general practice of mankind in the early ages; during which every action was directed by a blind ſuperſtition, and no deed of importance was undertaken without the conſultation of ſome oracle. What nominal remains then are we to expect to find of the poſterity of Javan in the regions of Hellas?

Ηλις, an equivocal term, not bor-

I have never heard that the deſcendants of Eliſha were, in the leaſt, infected with the Sabian ſuperſtition, before they had

had retired to the regions allotted them at the time of the diviſion. Had this been the caſe, there is every probability that they would have joined themſelves to the family of Cuſh, and would not have retired at all till the diſperſion obliged them. In which caſe no mention would have been made in ſcripture of the regions to which they emigrated *; for no notice is taken of the parts in which any of the diſperſed planted themſelves—they merely ſtate, that "the Lord ſcattered them abroad upon the face of the earth †." Hence there can appear no juſt reaſon, why any ſtations, occupied by this people in Greece, ſhould have been particularly ſacred to the God of day. Yet Elis in Peloponneſus was the moſt ſacred region in Greece: it contained the diſtricts of Olympia ‡, Cauconia §, and Azania ||, which were all of them of the higheſt reputed ſanctity, and were all conſecrated to the Sun,

SECT. II.

rowed from Eliſha.

* Geneſis, ch. x. ver. 5.

† Geneſis, ch. ix. ver. 8, 9.

‡ Olympia is properly Al-Ompi-A, *the region of the high-places of the deity*; and if we deſire to know what deity—the term Ompi will inform us: for this is literally Om-Pi, *the Oracle of Ham*, who was worſhipped by his idolatrous poſterity, under the ſymbol of the Sun. Such oracles were generally founded upon eminences; on which account they are diſtinguiſhed in Scripture by the name of *high-places*.

§ Cauconia is Cau-Con-Ia, or *the region of the temples of Con*. Con was a title for the Sun.

|| Azania is Az-An-Ia, or *the region of the fountains of fire*. The Azanes were the inhabitants of this diſtrict, and are deſcribed by Strabo, lib. viii. as a very ancient race.

SECT. II.

the El-Is, or *God of light*. For this reaſon Homer has particularly diſtinguiſhed it by the title of *Elis the divine*—

——————Ηλιδα διαν *.

There is therefore every ground for preſuming, that this appellation can have no relation to Eliſha, or any of his deſcendants.

Ιαπετος had no relation to Japhet.

The ſame thing may be aſſerted with reſpect to the analogy ſuppoſed to ſubſiſt between the names Ιαπετος and Japhet. The patriarch, who was known by this latter denomination, does not appear to have any thing to do with the diſperſion. His ſon Javan, and his family, ſeem to have gone quietly to the parts appointed for them, and to have reſided there in peaceful obſcurity, till they found themſelves invaded by thoſe common diſturbers, the Ammonians. Had his father even been an apoſtate, it is not very likely that we ſhould have found him in the regions of Greece, waging an unnatural war againſt his own immediate offspring, and ſtruggling into note by their ſubjugation or expulſion. It is ſtill leſs probable, that any idolatrous veneration in Javan ſhould have been the means of tranſmitting his name without adulteration from generation to generation, through a long lapſe of ages, which

* Hom. Iliad. lib. ii. ver. 615. Ηλις is of the ſame origin with Ἡλιος "*the Sun*;" which is no other than El-Ees, *the* GOD *of light*. And, as a proof of the juſtice of this latter derivation, Heſychius obſerves that Ἡλιος was one title of the Deity, Ἡλιος ὁ Θεος. But this Deity, by whatever names diſtinguiſhed, was the Sun.

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have left ſcarcely any traces behind them: but even this probability is much diminiſhed, when it is remarked, that his poſterity were early vanquiſhed, and ſoon entirely loſt in their own inſignificance. And had Japhet been actually driven by the diſperſion into Greece, had he made any ſettlement there, or only diſtinguiſhed himſelf by depredation as his colony paſſed through it, there would certainly have remained ſome records of his having been there. The Dores, Ions, Pelaſgi, Caucones, with ſeveral others, were all concerned in this event; and each of theſe left traces behind them. Some of them are indeed repreſented, as having been reſident for many ages in this country: and theſe eſtabliſhed powerful and extenſive colonies; and their early achievements are the prodigies of the fabulous ages of Greece. But not a word is mentioned with reſpect to the arrival or reſidence of Japhet in theſe parts. Yet the name Ιαπετος is well known. And the perſon, to whom it was applied, is particularly deſcribed as one of the vaſt Titanian brood, Ιαπετος ἑις των Γιγαντων *: as ſuch he is claſſed by Diodorus Siculus with Cronus, Hyperion, Cœus, Crius, and Oceanus †. In the ſame light he is repreſented by Virgil—

* Schol. in Hom. Iliad. lib. ix. ver. 478.

† Diodor. Sicul. vol. i. pag. 382, 383. edit. Weſſelling. Who theſe Titans were will appear from the ſixth ſection of this volume, where their hiſtory is particularly conſidered.

SECT. II.

——— Tum partu Terra nefando
Cœumque, Iäpetumque creat, fævumque Typhoëa,
Et conjuratos cœlum reſcindere fratres *.

Hence he was properly a γηγενης, or terrigena; and is accordingly ſaid to have been baniſhed, in common with the reſt of his earth-born fraternity, to the gloomy manſions of Tartarus, and condemned to the ſhades of night †. But the regions of Tartarus were entirely unknown to the Greeks; they lay far in the weſt, and on the ſouthern ſide of the Mediterranean, in Mauritania, and the neighbouring countries ‡: and as ſome proof that they muſt have purſued their route chiefly on the ſouthern coaſt of that ſea, we find that Ιαπετος was the father of Prometheus who ſtole the fire of Jupiter,

——— Προμηθευς ἀγκυλομητης
———εὺς παϊς Ιαπετοιο §.

But Prometheus was of Cuthite origin; and, as ſuch, was ſtyled Αιθιοψ ||: he is likewiſe ſaid to have lived in the time

* Virgil. Georg. lib. i. ver. 278.

† Hom. Iliad. ubi ſupra. He is conſigned to the ſame fate by Heſiod. Theog. 664, &c.

‡ The ſituation of Tartarus will be determined more at large in the diſſertation upon the Titan hiſtory.

§ Heſiod. Εργ. και Ἡμερ. ver. 48. 50. Atlas and Menœtius were two others of his ſons. Heſiod. Theog. ver. 509, &c.

|| Αιθιοψ, *the Ethiopian.* Δαιμων Προμαθευς Αιθιοψ. Lycophron. ver. 533. Chus was the father of all thoſe called Ethiopians. Joſephus Antiq. Jud. lib. i. c. 6.

of

SECT. II.

of the deluge, and to have been the guardian of Egypt at that time; his influence moreover was reſtricted to that region. Though there is much confuſion in the character of this perſonage, it is nevertheleſs evident, that this portion of hiſtory was foreign to Greece, and had no relation to it; as alſo, that the defeated giants who were driven to Tartarus, or rather thoſe colonies of the Ammonians, who, after the diſperſion, travelled weſtward into Mauritania, touching upon Egypt in their courſe, performed their journey upon the ſouthern coaſt of the Mediterranean, a track which was entirely unknown to the early Greeks. The preſumption is alſo great, that the whole ſtory of Ιαπετος, as well as his name, was imported into Greece from Egypt*: and that they bear no application to the patriarch Japhet; but to the achievements of ſome branch of the great Cuthite family.

Ιωνες were not the deſcendants of Javan.

It is not in the leaſt more worthy of credit that the name of Javan is perpetuated in Ιων, Ιαονες, or Ιωνες: the two laſt appellations were ſuppoſed to be derived from Iön †, the

* Heſychius expreſsly ſtyles him ἐπι διασυρμω πρεσβυτερος ἀρχηγος. *One of the elder chiefs at the time of the diſperſion.* But it is altogether incredible that Japhet was in the leaſt concerned in this event.

† Οι Ιωνες ἀπο Ιωνος. Heſychius. Who this Iön was we learn from Herodotus, who tells us, that "ſo long as the Ionians inhabited the region of Peloponneſus which is called Achaia, and before the coming of Danaüs and Xuthus into thoſe parts, they were ſtyled by the name of Pelaſgi Ægialees; but were afterwards called Iones *from Iön the ſon of Xuth.*" Herodot. lib. vii. c. 94. Hence it was plainly a term moſt nearly connected with the rites of Arkite worſhip.

SECT. II.

imaginary founder of the race of the Ionians. But that this founder was entirely diſtinct from Javan appears from the firſt view of his hiſtory. We have already ſeen his deſcendants diſtinguiſhed by the title of Pelaſgi *; they were likewiſe Hellenes †, and hence the epithet Ιωνις was ſynonymous with Ἑλληνικος ‡. The Athenians in particular were ſtyled Ιωνες; and ſome include the Thracians, Achæans, and Bœotians under the ſame denomination. Hence the origin of the term Ιωνες is apparent: it was indeed deduced from Iön; but not from Javan. The word Iön ſignifies *a dove*. This was conſidered as a bird of the moſt ſacred kind; and its celebrity aroſe from the circumſtance of its having been the firſt diſcoverer of land after the deluge §. When therefore the Arkite worſhip was eſtabliſhed among the ſons of Chus, the dove was not forgotten; it was looked upon as the immediate meſſenger of heaven, and the charming emblem of peace and good fortune; it became, in ſhort, the bird of Venus.

I have already mentioned, that the deſcendants of Javan had acquieſced without repugnance in the territorial allotment

* Και τϐτο Πελασγικον εθνος, ὑϛερον δε Ιωνικον ἐκληθη. Herodot. lib. vii. c. 95. "And this was a Pelaſgic race, but was afterwards called Iönic." Hence it appears that Ιωνες was not the moſt ancient name of this people; which it certainly would have been, had that appellation been at all intended to perpetuate the name of Javan. See alſo p. 69, &c.

† Ιωνες, Αθηναιοι, ενιοι και τϐς Θρακας, και Αχαιϐς, και Βοιωτϐς Ἕλληνας. Heſych.

‡ Ιωνιδος, Ἑλληνικης. Heſych.

§ Geneſis, ch. viii. ver. 11.

of

SECT. II.

of heaven, and had peaceably retired to the quarters aſſigned them; that they were by no means concerned in the diſperſion from Babel, or contaminated by the idolatry there eſtabliſhed: but the contrary obtains with reſpect to the Iones. From the very denominations under which they have paſſed, it is certain that they were the profeſſors of the Arkite religion. The ſame thing is further evident from the high veneration in which they held the dove; which was not only a ſacred ſymbol, and an object of their worſhip, but in all probability the oracle which they conſulted, and the banner under which they fought. Mr. Bryant has made it ſufficiently appear, in ſeveral parts of his incomparable work, that wherever the Iones ſettled themſelves, there generally remained ſome alluſion to, or tradition concerning, doves. As the ſentiments of that gentleman upon this ſubject are entirely congenial with my own, I ſhall take the liberty of ſumming up the concluſion I would draw from theſe premiſes in his words —" It has been a prevailing notion, that the Ionians were of the family of Javan. His ſons certainly ſettled in Greece; but they were the original inhabitants: whereas the Dorians and Ionians confeſſedly ſucceeded to a country, which had been in the poſſeſſion of others. They were therefore a different people, notwithſtanding the ſimilitude which may ſubſiſt between the two names *."

It

* Analyſis of Heathen Mythology, vol. iii. p. 374. There is much curious and valuable information to be derived from the whole of this Diſſer-

SECT. II.

Analogy of words of no conſequence, where there is no analogy of hiſtory or import.

It may, indeed, be univerſally admitted as an axiom, that analogy of name, where there is no analogy of hiſtory, is altogether inſufficient for the ground of any ſatisfactory concluſions whatever. And the ſame obſervation will apply, with little variation, to every etymological reſearch; for nothing can be inferred from a reſemblance of terms, where there is wanting a ſimilitude of import.

A criterion, to decide reſpecting the traces, which may ſtill be remaining in Greece of its primitive inhabitants.

Since then it does not appear that there are any nominal remains in Greece of its original inhabitants, it is to be aſcertained, whether there may not be retained in the literature of that country ſome traces of their language.

If they were entirely expelled from the regions which were ſeized by the Helladians, as Ariſtotle ſuppoſes to have been the caſe with reſpect to Arcadia *, then there is little probability, that we ſhall diſcover any genuine veſtiges of their native dialect, except perhaps ſuch as are common to almoſt every known language under heaven. Such radical parts there certainly are, though they are comparatively but few in

Diſſertation upon "The Progreſs of the Ionic Worſhip." Among other circumſtances he adduces a remarkable paſſage from the Chronicon Paſchale, which determines in a very ſatisfactory manner the origin of the Ionians. The author ſays that, according to the moſt genuine accounts, they were a colony led by Iönan from Babel, at the time when the language of mankind was confounded.—Chronicon Paſchale, p. 49. This Iönan is only Iön increaſed by a termination;—and the purport of this fragment will be, that the Iönim, or *Worſhippers of the Dove*, for this was their oracle and leader, were only a colony of the diſperſed.

* See page 61.

number,

SECT. II.

number, and affected with conſiderable varieties, through the courſe of time, and the different methods in which different nations pronounce the ſame words. Upon the ſuppoſition that the children of Javan were expelled from the regions of Hellas, we are naturally directed to look for them in more inhoſpitable climes, in Gaul, Britain, Germany, Poland, and the northern parts of Europe: in which caſe, the preſumption is great, that the vernacular tongues of theſe parts, ſo analogous in ſome reſpects to each other, approach more nearly than any others to the original, from which they were derived *.

If they were only partially expelled, or brought into ſubjection, there would become a mixture of different people in the ſame countries; there would conſequently ariſe a mixture of language and of manners; and, in this caſe, there muſt have been many veſtiges of this ancient tongue in Greece. But we have ſtill unfortunately only the ſame method of diſcovering them, as that which we muſt adopt on the former ſuppoſition.

But, notwithſtanding all the difficulties with which it may be attended, it is certainly a ſubject well worthy of ſome inveſtigation, whether—after all the wars, which, for ſo many

* The analogy is always the ſtrongeſt between thoſe European languages which lay claim to the higheſt antiquity, and have been leaſt confounded by mixture with foreign tongues. Dr. Parſons has produced a liſt of about a thouſand analogies between the Iriſh Galic, and the Welſh. Remains of Japhet, p. 278.

ages,

SECT. II.

ages, have deluged that part of Europe with the blood of its inhabitants, after the numberleſs tranſplantations of colonies, which have taken place from various quarters of the world, and the conſequent influx of foreign manners, language, and cuſtoms—we can at all determine with preciſion, what traces are ſtill retained in the literature of Greece of the language of its original inhabitants. I am clearly of opinion, that the mixture of language and manners, to which I have juſt alluded, did actually take place: for, whatever ſuperiority might have diſtinguiſhed the firſt Cuthite colonies in Greece, it is certain that it was very ſoon loſt, and that a long period of barbariſm ſucceeded. Hence the inconſiſtency of ancient Greek writers reſpecting the Pelaſgi, whom they generally agree to have been the moſt early of them. While Homer ſtyles them διοι Πελασγοι *, the divine or illuſtrious Pelaſgi, Herodotus expreſſes his doubt reſpecting them; he knows not whether to ſtyle them Barbarians, or no; and even proceeds ſo far as to ſay that they ſpoke a barbarous dialect: yet, as if he was ſenſible of ſome confuſion, he obſerves in other places, that they were the Ionians, the Athenians, the Arcadians, the Dorians, the Æolians, and the colonies of Peloponneſus †. Yet the ſuperiority of the Cuthites enabled them to eſtabliſh the rites and ſolemnities of their religion wherever they planted themſelves. There ſeems to have been ſome-

* Hom. Iliad. lib. xx. ver. 429. Homer is here ſpeaking of the Pelaſgi of Aſia Minor, but they were of the ſame race as the Pelaſgi of Greece.

† See page 69, particularly the note marked †.

thing

thing exceedingly faſcinating in their mode of worſhip; the Barbarians whom they conquered readily embraced it; and it was zealouſly propagated not only over all Greece, but as far to the north as Siberia, where ſeveral curious remains of it are ſtill viſible *. But we have no accounts, that the Ammonians ever extended their conqueſts into that northern region; they ſeem to have confined themſelves as much as poſſible to the more mild and hoſpitable climes. So that it is probable, that, after the firſt triumph of victory had ſubſided in Greece, and other territories which they ſubdued in the ſame quarter, they began to mix and become, as it were, one people with the natives. It is certain that this mixture would ſoon level all diſtinctions, and the contagion of Sabianiſm would gradually ſpread through all the neighbouring intermediate people to the moſt diſtant parts of Europe.

But if—in thoſe parts of Europe eſpecially, which, on account of their remote ſituation, have been the leaſt ſubject to foreign invaſion, or to the controul of the conquerors of mankind—there are any radicals of European languages, which bear a manifeſt analogy to the correſponding roots of Oriental tongues—thoſe particularly which in a long ſeries of ages have undergone comparatively but trifling alterations

* Of this kind is the Siberian medal deſcribed by Dr. Parſons in his Remains of Japhet.

SECT. II.

—then, little doubt can remain, but that theſe muſt have formed parts of the primitive language of mankind, and conſequently of that of the deſcendants of Javan; who had no concern in the diſperſion, and therefore none in the confuſion of tongues. And the probability that this will be the caſe will alſo increaſe in proportion to the number of different languages, which, when compared together, are found to poſſeſs the ſame or ſimilar roots.

What languages are moſt proper for compariſon in this inveſtigation.

It is ſcarcely poſſible to make choice of two languages more proper for a compariſon in this reſpect than the Chineſe and the German, the Welſh, or any other of northern Europe. The genius of the former differs eſſentially from that of almoſt every other; but, more ſtrikingly than in every other inſtance, from the genius of the various languages in this quarter of the globe. Yet many examples may be adduced to prove, that a moſt wonderful analogy does actually exiſt between the radicals of this and many of theſe remote tongues. It were an endleſs taſk to notice all the inſtances which might be given; yet I ſhall preſent a few of the moſt ſtriking of thoſe which I have ſelected: and, as the elucidation of the principles of Grecian literature is the chief object of the preſent inquiry, I ſhall, at the ſame time, point out what I truſt will undeniably appear to be the correſponding terms in that language.

SECTION III.

Containing an Illuſtration of the Plan of Analyſis for the Greek Language, according to the Principles already laid down:

In which is alſo conſidered, in a great variety of inſtances, how far an accurate knowledge of the import of Terms may become ſubſervient to the developement of ſuch paſſages in the ancient Hiſtory of Greece, as have never hitherto met with any ſatisfactory explanation.

EXAMPLE I.

Of the Term ZA, *and the various Uſes to which it was applied by the Ancients.*

RADICAL.

Chineſe XUI—"water." This word is commonly pronounced in China as if it had been written *ſwee**. SECT. III. EX. I.

Hue—"to guſh out as a fountain." The pronunciation of this term is ſimilar to that of *wee*.

Çe—"to boil or bubble."

* It muſt be obſerved that, in general, the Chineſe radicals, which will occur in the courſe of the preſent inquiry, are all expreſſed as monoſyllables.

SECT. III. EX. I.

RADICALS.

German ſee
Saxon ſæ } "the ſea."
Dutch zee

Engliſh ſea.

Welch rhe—"to ſtream, or flow as a river*."

Coptic ⲧce
ce } "to drink." The water of the Nile was the
cω favourite drink of the Egyptians, particularly in Lower Egypt. It was of great reputed ſanctity, and was even beheld with an idolatrous veneration. There was no wholeſome water beſides it, in the whole of that region, and it was recommended by the phyſicians as a ſucceſsful antidote againſt many diſeaſes. The very import of theſe terms, and their very great analogy with the Chineſe and German, which expreſs likewiſe a relation to *water*, is a ſtrong proof of their very high antiquity.

Greek From a radical, in every reſpect ſimilar to theſe, the Greeks muſt have formed Ζεω, which ſignifies "to boil or bubble."

* This is evidently the ſame word with Ρεω, ſignifying "to flow." But Ρεω is of the ſame origin with Ζεω; for the latter of theſe may be eaſily converted into the former by the change of Ζ into Σ, and of Σ into Ρ by the uſe of the Attic dialect. The difference between theſe two terms is plainly artificial; and it was contrived in order to repreſent the various effect of water bubbling up from a ſpring, and gliding gently through a country in its ſubſequent courſe. The very pronunciation of theſe words will in ſome degree warrant this uſe of them; for Ζεω is much more forcible in ſound than Ρεω, and may therefore moſt properly denote a greater rapidity or violence of motion.

Ζεω.

In

SECT. III. EX. I.

In the firſt ages, all fountains, and eruptions of water, were held ſacred; but more eſpecially thoſe, whoſe waters were highly mineralized, and either very warm, or very cold: for theſe qualities were ſufficient to confer upon the places from which they iſſued, the reputation of being the oracular reſidences of the Supreme Being. And this is the reaſon, why temples were often erected over theſe ſpots, and cities founded near them. The term Ζεω is particularly applicable to the ebullitions of theſe ſprings; ſo alſo are Σειω, Σευω, and Συω; which are all of them collateral derivatives from the ſame primitive; and imply motion, agitation, or concuſſion, ſuch as that which the ſuperficial parts of the earth undergo, in the breaking forth of fountains.

Σειω, &c.

Theſe laſt however were applied in an extended, yet analogous ſenſe, to denote any violent convulſion of nature; and Σειſμος became, in conſequence, the moſt common expreſſion for *an earthquake**. But they admitted of a ſtrong metaphorical uſe, in repreſenting the vehemence of popular diſcord and commotion†: and this was a method of application peculiarly

Σειſμος.

* Matth. Evang. ch xxiv. ver. 7, and ch. xxvii. ver. 5, and in many other places of the ſacred writings, and elſewhere.

† The author of the Apocalypſe has repeatedly uſed the word *σειſμος* in this metaphorical ſenſe. Apocalypſ. ch. vi. ver. 12. ch. viii. ver. 5. ch. xi. ver. 13. 19. and ch. xvi. ver. 18.

SECT. III. EX. I.

culiarly well adapted to the allegorical alluſions of the eaſtern nations, as well as to the inſpired language of prophecy*.

The different uſe of Σειω and Ζεω.

Yet all the ſignifications of Σειω and Σεισμος are evidently, though perhaps, in ſome inſtances, rather diſtantly alluſive to the bubbling up of fountains. This, I make no doubt, was their original meaning; and in this they bear an analogous ſenſe with Ζεω. There appears in reality to be only this difference between them; that the two former were applied *by cuſtom* to the tremulous motion which ſuch ebullitions generally produce in the ſurface of the earth, and alſo to the perturbation of the water itſelf; while the latter comprehended the idea of the heat, which ſome of theſe mineral waters were poſſeſſed of, or that of boiling water, whoſe motion is in every reſpect ſimilar. Accordingly we find, that Σεισμος was ſynonymous with τρομος†, and denoted any kind of trembling; and that it ſerved equally well to deſcribe the agitation of the ſea in a ſtorm‡; that Ζεω, in its moſt ordinary uſe, had a refe-

Σειω is ſometimes uſed to repreſent the effect of eager curioſity upon the mind of a multitude, ἐσεισθη πασα ἡ πολις λεγουσα· Τις ἐστιν ὁτος. Matth. ch. xxi. ver. 10.

* Conſult Jeremiah, ch. xxiii. ver. 19. and ch. xlvii. ver. 3. Ezekiel, ch. iii. ver. 12. ch. xxxvii. ver. 7. and ch. xxxviii. ver. 19. and Nahum, ch. iii. ver. 3. where the various allegorical ſignifications of Σειω are further explained.

† Σεισμος, τρομος. Heſychius.

‡ Σεισμος μεγας ἐγενετο ἐν τη θαλασση. Matth. ch. viii. ver. 24.

rence

SECT. III. EX. I.

rence to the motion of boiling water*; that, in a more remote ſenſe, it applied to the diſſipation of the parts of bodies in actual combuſtion†; and had likewiſe the ſame ſignification with ταραττω, "to diſturb or agitate‡." Σειω had conſequently an import agreeing in great meaſure with that of the latter of theſe terms, but entirely with that of the former, of which it is only the theme.

Yet they were probably at firſt the ſame word.

This analogy of application is a ſtrong preſumptive argument, that theſe two verbs were originally one and the ſame word; and that cuſtom alone had made any difference between them. And perhaps this cuſtom might ariſe from the various effect of the two conſonants Σ and Z; for it is certain that the latter of theſe adds greater ſtrength of expreſſion than the former, and implies greater vehemence of action or paſſion: Σειω, for inſtance, denotes the agitation of water by any ordinary impulſe, while Zεω conveys the idea of this agitation carried to the extreme, by the application of violent heat, or by any powerful ebullition. This ſuppoſition appears ſtill further probable from the obvious dialectic changes, which

* Alicubi apud Lexicographos.

† Zει, φλεγει. Heſych. Zεει, ισχυρω καιεται. Ibid.

‡ Zει, ταρασσει. Heſych. ταρασσω implies a vehement commotion and perturbation, and is moſt properly applied to water rendered turbid by agitation. In this ſenſe it ſeems to be uſed by St. John, ch. v. ver. 4. και ἐταρασσε το ὑδωρ.

might

SECT. III. EX. I.

might poſſibly have taken place in that which was the moſt ancient of the two. The Dorians were the firſt who began the improvement of Grecian literature; and one of the alterations they introduced was the change of Z into ΣΔ: with them therefore Ζεω would become Σδεω; but the Ionians drop a conſonant, and inſert I in the middle of a word; ſo that Σειω is only Doricè and Ionicè for Ζεω. Hence I think it may ſafely be inferred, that the difference between theſe words is only artificial.

I have made choice of the latter of theſe, as the term of greateſt antiquity, becauſe it involves the fictitious ſound Za, or Ze, which is a manifeſt imitation of the noiſe of water, either bubbling up from a ſpring, or juſt beginning to boil; and is therefore moſt conſiſtent with that ſimplicity, which we may eaſily conceive to have diſtinguiſhed the firſt language of mankind.

Za—a term uſed in Egypt.

It is not impoſſible but that all theſe terms may have had their origin in the Oriental prefix Za. This, if we may judge from its ſimplicity, is a word of the higheſt antiquity; and it is ſtill retained in ſome of the moſt ancient languages. There can be no doubt that it was a term much uſed in Egypt. Homer, who had long reſided in that country, and whoſe partiality for the inſtitutes, manners, and language of the

the natives is visible in every part of his writings, has made frequent use of it in expressing the force of a superlative: SECT. III. EXAMP. I.

Κιλλαν τε ζαθεην———*
Φαιης κεν ζαποτον τινα ἐμμεναι———†

with other instances are sufficient proofs of this. Herodotus, who had acquired much of his knowledge among the Egyptians, has given a similar instance of the use of this particle in the word Ζαπλετος: Πολλοι μεν γαρ ζαπλετοι ἀνθρωπων ἀνολβιοι εἰσι‡: "Many of the very richest men are destitute of happiness." Hesiod, indeed, has adopted this term, though he never travelled into that country: but the generality of ancient historians represent him either as cotemporary with, or subsequent to, Homer. It has likewise been since employed by several writers. But it is probable that the celebrity of Homer became the means of naturalizing it, and of extensively introducing it to the notice of the literati of Greece. However this may be, it is certain that, employed as a prefix, it forms the superlative after the manner of the Orientals in general§; and was no less a term used in Egypt, than Ἱππος,

* Hom. Iliad. lib. i. ver. 38.

† Hom. Iliad. lib. iii. ver. 220.

‡ Herodot. Hist. lib. i. c. 32. The historian has put these words into the mouth of Solon, whom he represents as exposing the vanity of wealth, in a philosophical conversation with Crœsus, the rich king of Lydia.

§ This was always done, either by reduplication of the word itself, or the use of a prefix. The Hebrew language seems however to hold out an exception

SECT. III. EXAMP. I.

Ἵππος *, Βαν †, and Παν ‡, which were all of them afterwards ſimilarly applied by the Grecians §.

Zas—an Egyptian name of Jupiter.

Pherecydes Syrus ſtudied in Egypt; and, in his writings, he has darkly alluded to a branch of ſcience much cultivated in that country. He ſays that Ζας, or Jupiter, compoſed a large and curious robe, upon which he deſcribed the earth, and the ocean, and the habitations upon the ocean ‖. This Ζας was the ſame divinity whom the Babylonians called Σαως ¶; and there is ſo ſtriking an affinity between both their

Σαως.

tion to this rule; and it is a curious ſingularity, that the adverb expreſſive of the comparative degree ſhould be a prefix, while that which indicates the ſuperlative is a poſtfix.

* This word occurs in compoſition in Ἱπποβινος, Ἱπποβατος, Ἱππογγωμων, &c.

† Βαν is found in Βαπαις, Βαπορος, Βαπεινα, Βαλιμος, &c.

‡ Παν occurs frequently, as in Πανθειος, Παγκαλος, Πανσοφος, Παγγελοιον, Παγχρηςης, &c.

§ All theſe were terms of high dignity in Egypt; and had therefore the nature of ſuperlative prefixes, when they were introduced into compoſition, by the Helladian colonies from that country. It is certain, however, that ſome of them had been antecedently in uſe among the firſt inhabitants of Greece. Bo, Buiſch, and Bous, with other varieties, were terms of the higheſt antiquity, and ſignified an *ox*, *bull*, or *cow*. But the Bull, in Egypt, was a moſt ſacred animal; the Apis was one of the chief deities there: and hence no doubt the high dignity which was implied by the word Βαν. Something to the ſame purpoſe may be ſaid concerning Ἵππος.

‖ Ζας ποιει φαρος μεγα, τε και καλον, και ἐν ἀυτῳ ποικιλλει Γην, και Ωγηνον, και τα Ωγηνα δωματα· In Pherecyde.

¶ Σαως, Ἡλιος—— Βαβυλωνιοι. Heſych. The Jupiter of the Gentile world was no other than the Sun.

names

SECT. III. EXAMP. I.

names and characters, that it is certain theſe terms muſt have had one common origin. Ζας, when tranſported from Egypt into Greece, was changed into Ζευς, and Ζαν, which is the Dorian name of Ammon, or the Sun; and the reaſon, why the conſtruction of this pharos is attributed to him, appears to ariſe from a circumſtance already mentioned *, namely, the deſire of rendering back to their deities the credit of thoſe inventions, to which their inſpiration was ſuppoſed to have given birth. This ſtory, as it appears in Pherecydes, is certainly an allegory; but it was well underſtood in Egypt: and Mr. Bryant has, with much ability, recovered the true meaning which is veiled beneath it. "Ogenus, the Ocean," ſays this writer, "was the moſt ancient name of the Nile, from whence the Grecians borrowed their Oceanus.——It was a compound of Oc-Gehon, and was originally rendered Ogehonus. It ſignifies the noble Gehon, and is a name taken from one of the rivers of Paradiſe.—And what is here alluded to is certainly a large map or chart. The robe was indeed a pharos, φαρος; but a pharos of a different nature from that which he deſcribes. It was a building, a temple, which was not conſtructed by the deity, but dedicated to him. It was one of thoſe towers, in which were deſcribed upon the walls, and otherwiſe delineated, Ωγηνος, και Ωγηνε δωματα, the courſe of the

* Page 48.

SECT. III. EXAMP. I.

Gehon or Nile, and the towns and houſes upon that river *."

Inference.

It ſeems evident therefore that ſome ſuch terms as Zα and Σα did actually exiſt, in far diſtant ages, both in Egypt and Babylonia; and that theſe were compounded with ſome other ſimple term, as As, or Es, in order to complete an epithet intended like Zαϛ or Σαωϛ as a title for the Supreme Being †.

The original ſignification of Za.

What was the original import of this radical we can only determine from analogy, as it is become obſolete in moſt oriental languages, and is only retained in its metaphorical ſenſe by the Grecians. I will however riſk an opinion, which I will afterwards ſupport in the beſt manner I am able. It ſeems then, at firſt, to have been only a general denomination for fountains, and thence for any large collection of waters, which might have proceeded from them. I have already mentioned that, in early times, all waters were held ſacred, but more eſpecially the ſources from which they flowed. The Egyptians, in particular, were exceſſively addicted to

* The above is only an abridged quotation; but what this ingenious gentleman has written upon this ſubject may be ſeen at large in vol. i. p. 391, of his Analyſis.

† Za-As, Σαωϛ, and by ellipſis Zαϛ, *the fountain of light*, or *the Sun*. The Grecians generally altered all the foreign terms they adopted, ſo as moſt to gratify their own taſte for refinement in diction. Inſtances of their errors in the uſe of appellatives are almoſt innumerable.

this

SECT. III. EXAMP. I.

this ſpecies of devotion. "Even to this day," ſays Porphyry, "whenever they open the ſanctuary of Serapis, their religious rites are performed by fire and water*." But the teſtimony of Lucian is much more pointed: "The Perſians," ſays he, "ſacrifice to fire, but the Egyptians to water†." Water therefore was not merely an inſtrument, by which their worſhip was performed; but it was alſo a deity, to whom a portion of that worſhip was addreſſed. It is eaſily ſeen then, that if Za was ever a denomination for fountains, or water, among this people‡, it would naturally riſe, in proceſs of time, eſpecially as the original import became obſcured, into an expreſſion of ſurpriſe and admiration, at any thing great, ſublime, and incomprehenſible. And in this ſenſe it was ſometimes uſed by the Greeks; but, with them, it never expreſſed leſs than the force of the moſt emphatic ſuperlative. Hence Heſychius tells us, that Ζα was made uſe of independently to ſignify any thing magnificent, powerful, or abun-

* Ετι και νυν ἐν τη ἀνοιξει τȣ ἁγιȣ Σεραπιδος, ἡ Θεραπεια δια πυρος και ὑδατος γινεται. Porphyr. de Abſt. lib. iv. p. 374.

† Περσαι πυρι, και Αιγυπτιοι ὑδατι Θυȣσι. Lucianus in Jove Tragœdo. This however is an aſſertion, which does not exclude the worſhip of fire from the Egyptians. It only implies, that fire was the element principally adored by the Perſian, while the homage of the Egyptian was chiefly paid to water.

‡ It is no argument againſt this ſuppoſition, that the term Za is not retained in this ſenſe in the modern Coptic; for that is a language greatly different from the ancient Egyptian. It is however ſtill uſed, with a very trifling alteration in its form, in ſenſes which are greatly analogous.

dant;

SECT. III. EXAMP. I.

dant *; that Ζαης was the characteriſtic of any violent current of air †; and Ζαες an epithet for whatever was noble, great, or ſplendid ‡.

ዘሐሐ, of the Ethiopians, the ſame as Za.

The Ethiopians have a radical ዘሐሐ (Zahh) the primary ſignification of which ſeems to be entirely that which we have given to Za. This, if we expunge the double aſpiration ሐሐ, which has every appearance of being provincial, would literally become Za. It is at preſent obſolete in its ſimple ſtate, but remains in the form of duplication: by which means its real import may be accurately aſcertained; for the intent of this duplication, among the eaſtern nations, was, only to add a ſuperlative ſenſe to the poſitive. ዝሐዘሐ and ዝሐዘሐ § are two words repreſenting this reduplicated form of ዘሐሐ: the former is a participle relating to exundation, as properly applied to water, and metaphorically to the exceſs or ſuperabundance of any thing elſe: the latter is the correſponding ſubſtantive. The term ዝሐዘሐ occurs in the Ethiopic tranſlation of St. Luke's Goſpel; and the word which is uſed by the Evangeliſt himſelf, in the ſame place,

* Ζα, μεγα, πολυ, ισχυρον. Heſychius.

† Ζαης, μεγαλως πνεων, πολυπνους. Ibid. It was properly an epithet for the wind.

‡ Ζαες, μεγα, πολυ, λαμπρον, ισχυρον. Ibid.

§ Ludolphi Lexicon Æthiopico-Latinum.

is

SECT. III. EXAMP. I.

is the beſt comment upon its genuine meaning *. It is there applied by the Saviour of mankind to mark, in the moſt pointed manner, the grateful return which any act of kindneſs will generally meet with from our fellow-creatures. In this ſenſe it is a participle of the middle voice; and the original paſſage μετρον καλον, πεπιεσμενον, και σεσαλευμενον, και ὑπερεκχυνομενον δωσουσιν εἰς τον κολπον ὑμων, will fairly admit of this tranſlation, "Meaſure, which is honeſt, which has been preſſed down, and ſhaken together, and is running over, will men give into your boſom." There is here a climax peculiarly intereſting and beautiful; and it conſiſts in the happy poſition, and ſtriking import of the terms καλον, πεπιεσμενον, σεσαλευμενον, and ὑπερεκχυνομενον: which laſt, ſtanding in this connection, riſes much above the ordinary forms of compariſon; and implies that perſevering effuſion of beneficence in others, which amply overflows the bounds preſcribed by the meaſure of our own. This would be its proper ſignification, when applied only to the recompenſe of particular acts of goodneſs: but if it is ſuppoſed, in any caſe, to refer to general conduct, the ſenſe riſes ſtill higher. All beneficence, in order to be laſting and extenſive, muſt likewiſe be mutual: the idea therefore conveyed by this term, in the preſent inſtance, would be that of a fountain or reſervoir of water, perpetually receiving ſupplies from

* Luke ch. vi. ver. 38. ꟽꟽꟽꟽ, ὑπερεκχυνομενον.

SECT. III. EXAMP. I.

the parent ſprings, and as largely diffuſing of its abundance for the benefit of the ſurrounding region, as well as for gradually recruiting by evaporation thoſe ſources from which it is itſelf ſupplied. It is therefore, in every ſenſe, the ſtrongeſt and moſt beautiful metaphor, which could have been employed, to repreſent the active and generous influences of charity and benevolence.

Ζευς— whence derived?

The veneration in which fountains were held in the firſt ages, particularly among the Egyptians, may ſtill be very ſtrikingly traced in a variety of inſtances, where the term Ζα is introduced in the verbal compoſition of the Greeks. Their Ζευς derived his name in part from this adjunct, as if he were ſtyled Ζα-Ευς (or by ellipſis Ζευς), *the ſupremely good*. In this ſenſe Ζευς would become merely an epithet, the feminine gender of which would be Ζεια, and Ionicè Ζεα; but Ζεα was a title for Hecate or Diana among the Athenians *.

Ζεα.

This etymon of Ζευς is given according to the vulgar acceptations of Ζα and Ευς; but if we trace theſe ſimple terms to what I believe to be their original import, the title will be ſtill much more appropriate to the ſupreme deity of the Gentile world: for Ζα implying *fountain*, and Ευς, the ſame as

* Ζεα, ἡ Ἑκατη παρα Αθηναιοις. Heſychius.

Ees,

SECT. III. EXAMP. I.

Ees *, *the ſplendor of fire*, Ζευς may be interpreted *the fountain of light*, that is, *the Sun*.

Among the oriental nations, the proper appellation for the Sun was Son, San, Zaan, Zoan, or Zan †; but Zan, or, as the Ionians expreſſed it, Ζην, was ſynonymous with Ζευς ‡; and this is a circumſtance which ſtrongly argues the truth of the derivation which has juſt been given.

I am aware, that many writers both ancient and modern have given an etymon widely different from the above. They almoſt invariably derive the term from Ζαω, *to live*; and therefore conſider the Deity, who is denominated by it, as a perſonification either of the *Anima Mundi* §, or of the Air by which the life of man is preſerved ||. But, on the latter ſup-

* Ees, when it had undergone the poliſh of Grecian refinement, was changed into Ευς. In its original ſenſe it was applied to *light*; hence, under the influence of Sabianiſm, it became a ſacred epithet, and was admitted as a title of the Sun. The metaphorical ſenſe is ſtill retained; for Ευς implies any thing which is good and excellent.

† A full and ſatisfactory account of theſe terms may be ſeen in Mr. Bryant's Analyſis, vol. i. p. 35, edit. 2.

‡ Ζαν, Ζευς. Heſychius. Hence Ζανιδες was an ancient title of honour beſtowed upon great men, who were ſuppoſed to derive their authority or extraction from the Deity. Ζανιδες, ηγεμονιδες. Ibid.

§ Και αυτη (ſcilicet τε κοσμε ψυχη) καλειται ΖΕΥΣ. Phurnut. de Nat. Deor.

|| Ειη δ' αν οιμαι τετο ΖΕΥΣ επωνυμος, ητοι το ζην παρεχομενος (αἰθηρ) ανθρωποις, η παρα την εμπυρον ζεσιν ετως ωνομασμενος. Heraclidis Allegoriæ Homericæ.

SECT. III. EXAMP. I.

poſition, might not every thing, which is abſolutely neceſſary to human ſubſiſtence, be equally entitled to the ſame honour? Beſides, Air was not ſo much an object of adoration in the times of antiquity, as either Fire or Water. And what, in the former caſe, ſhall we do with Ζειὰ or Ζεὰ, which, as I have before obſerved, was an Athenian name for Diana? Philoſophers, I believe, have never yet ſuppoſed that the world had two ſouls.

Heraclides was certainly far more near the truth when he obſerved *, that Jupiter might have derived this title from the heat of fire, which the Greeks called Ζεσις. But he was clearly miſtaken, in deriving from Greek a term of Babyloniſh original.

Zeuth of Chaldea, the ſame as the Ζευς of Greece.

Zeuth, Zuth, and Xuth were ſo many different names for one and the ſame perſon, who is ſtill further diſtinguiſhed in the Chaldaïc hiſtory of Beroſus by the name of Xixuthros. His hiſtory bears a manifeſt alluſion to that of Noah; though he is repreſented as the laſt of thoſe ten kings of Chaldæa †, by whoſe pretended reigns the natives were deſirous of tracing back their political exiſtence, th rough the fathomleſs ſpace of one hundred and twenty ſari, or four hundred and thirty-two thouſand years. In his time, it is ſaid, there was an univerſal

* Heraclidis Allegoriæ Homericæ, in the paſſage juſt cited.

† The hiſtory of theſe ten kings is a fable, alluſive only to the diſtance of Noah's time from the creation: for he was the tenth in deſcent from Adam. The whole account is founded on a corruption of the traditions preſerved in the Scripture Hiſtory.

deluge

deluge; but he was preſerved through every danger to be the reſtorer of the human race. And there are ſeveral remarkable circumſtances which additionally convince us, that no other than the great poſtdiluvian patriarch could have been intended by this deſcription:—ſuch are, the perſons and animals that he took with him into the ark—the birds which he ſent out to diſcover the abatement of the waters *—and the reſting of the ark upon one of the mountains of Armenia. He was therefore the ſame with Noah, and conſequently with Oannes, the firſt inſtructor of mankind, who came up from the ſea †. He was therefore the ſame alſo with the Dagon of the Canaanites, who was worſhipped under the compound form of the body of a man combined with the tail of a fiſh. But the appellations Zuth, Zeuth, and Xuth ſeem to be all reducible to Za-Aith; and, in this caſe, they denote *the fountain of fire*, or *the Sun*; and are ſtrictly ſynonymous with Ζευς. The idolatrous veneration, in which Noah was held among his poſterity in the line of Ham, was very early con-

* The term Iön ſignifying *a Dove*, and this bird having been ſent out of the Ark by Xuth, gave riſe to that tradition prevailing in Greece, that Iön was the ſon of Xuth. I have alluded to this circumſtance in page 83, note †. Hence the worſhippers of the Dove were ſtyled Iönians; and the arrival of Danaüs and Xuth in Achaia is only to be underſtood of the firſt eſtabliſhment of the Arkite rites in that country, by people of this and ſimilar denominations.

† See the account of Beroſus as it is given in Euſebius.—Chron. p. 5. The ſubject of this extract from Chaldaïc hiſtory is very largely conſidered by the writers of the Univerſal Hiſtory, vol. i. and by Mr. Bryant in his Analyſis, vol. iii. p. 95, &c.

SECT. III. EXAMP. I.

founded with the adoration of Fire; and it aroſe, partly from this circumſtance, and partly from the want of written authentic records, that the terms Zeuth and Ζευς became thus miſapplied.

Zaitha.

It affords no ſmall ſtrength to this ſuppoſition, concerning the etymon of Zeuth, that Zaitha was actually the name of a city in the Chaldaïc Meſopotamia, bordering upon the Euphrates *. The whole of this province was ſacred ground; and Zaitha is no other than Za-Aith-A, or Z'-Aith-A, *the place of the Sun.*

Ζυθος and Ζυθιον.

Zeuth was properly the firſt huſbandman after the Flood; and to him, as a deity, were conſecrated ſome of thoſe fruits which he had inſtructed mankind in the art of rearing and enjoying. Herodotus makes mention of a kind of wine, uſed by the natives of Lower Egypt, which was produced from barley inſtead of grapes †: the ſame kind of liquor was uſed by the colonies from that country who ſettled in other parts; and in honour of Ζυθ, it was denominated Ζυθος ‡, and Ζυθιον §: whence alſo it is evident that theſe words were of Chaldaïc original.

Ζεα

* Cellarii Geograph.

† Οινω δ' ἐκ κριθεων πεποιημενω διαχρεωνται. Herodot. lib. ii. c. 77.

‡ Ζυθος, οἰνος ἀπο κριθης γινομενος. Heſychius.

§ Ζυθιον, ἀλφιτε ποσις. Ibid. This affords a ſtriking proof that the grain itſelf, as well as the drink which was made from it, was dedicated to the Deity,

SECT. III. EXAMP. I.

Ζεα and Ζεια.

Ζεα, or Ζεια, was a term imported from Egypt. In its original ſignification it ſeems to have implied *a land of waters or fountains* *; and was therefore more peculiarly applicable to Egypt than to any other country: but, by a ſtretch of metaphor by no means unequalled in early times, the name of the ſoil was transferred to the grain it produced. In Greece it was intended to denote the Olyra, or fine corn of Egypt; which was held in ſuch eſtimation at Athens, that one of the entrances of the Piræus †, through which it was uſually imported into Attica, was diſtinguiſhed by this appellation. Indeed, it was the very beſt grain that the earth ſeemed capable of producing: and it is notorious with reſpect to the region in which it grew, that it was ſubjected to the benefit of an annual inundation; that the natives depended entirely upon this for nouriſhing the fruits of the earth; and that their crops were in general abundant, without any labour of tillage. Hence, in a great meaſure, aroſe that ſuperſtitious veneration, with which the Egyptians honoured the Nile: and their gra-

Deity, at leaſt, on particular occaſions: for the term Αλφιτον is clearly derived from Al-Phi, *the oracular influence of the God*, to whom it was ſacred. Accordingly we find that divination was really carried on by means of the Alphita; and hence the term Αλφιτομαντις, which is the ſame as Αλφιτοις μαντευομενη. Heſychius.

* It appears to be Za-Ai or Ze-a. The firſt radical of which is the ſame with ⲦⲤⲈ, ⲤⲈ, or ⲤⲰ of the Copts, and the ſecond the ſame as ϪⲀϩⲒ, γαια, or αια.

† Ζεα, εις των εν Πειραιει λιμενων ουτω καλουμενος απο τυ καρπυ της Ζειας. Heſychius.

SECT. III. EXAMP. I.

titude to this ſacred and fertilizing ſtream induced them to confer the appellation of Ζεα upon the chief produce of the country, which was watered by it.

The Copts have ſtill retained a number of terms in their language, which throw much light upon this interpretation. Theſe are ce, ⲧce, and cω, "to drink;" cω, "drink;" and, in alluſion to the extent of the inundations, and the inſulated ſtate of the ancient cities in Lower Egypt—caca, "on all ſides." Theſe terms I conceive to be exceedingly analogous both in ſound and ſignification to the Ζα of the firſt ages: they appear, indeed, to have been only different ways of pronouncing the ſame word, which was yet further diverſified in Ze, Si, Xui, &c. But the caι of this people is ſtill more remarkable; and there can be little doubt, that the Greeks derived Ζεα, in part, from the ancient form of this word. The two ideas of *plenty*, and *beauty* *, which are annexed to it, would be naturally ſuggeſted by the nobleſt and moſt beneficial object the natives had ever beheld. The former is a metaphor borrowed from the extreme copioſity of the waters of the Nile, and the aſtoniſhing fertility it occaſioned; and the latter was evidently referable to the majeſtic beauty of that river,

* caι, plenitudo.

caι, pulchritudo.——Woide's Lexicon Ægyptiaco-Latinum.

river, and the charming proſpect of plenty, which every year adorned the adjacent country.

SECT. III. EXAMP. I.

The word Ζεα ſometimes occurs in compoſition; and Ζειδωρος became an epithet for any fertile and well cultivated country, which crowns, with an abundant harveſt, the hopes and labours of the careful huſbandman *.

Ζειδωρος.

In regions at all civilized, bread has been generally conſidered as an eſſential to the comfort and ſubſiſtence of mankind. The uncommon and never-failing fertility of Egypt was the chief dependance of the neighbouring territories, when oppreſſed by famine; and at ſuch times the Zea became more in requeſt than any other article of life. The Greeks in particular imported large quantities of it, whenever their neceſſities obliged them; it had been, in fact, a part of their native diet, before they quitted that enchanting land; and it was more than once the preſerver of their country: from this therefore, by way of eminence, they formed the derivatives Ζαω, "to live," and Ζωη, "life, or the ſupport of life." Hence alſo, as Heſychius informs us, Ζειδωρος and Βιοδωρος were ſynonymous terms.

Ζαω and Ζωη.

We ſhall further perceive the derivation of Ζαψ from Za-Ab, according to the ſame principles by which Ζας or Ζευς was formed from Za-Es. B and Π are tranſmutable letters;

Ζαψ.

* Ζειδωρος, προς το ξηι δωρυμενη γη αρυρα. Heſych.

and

SECT. III. EXAMP. I.

and the Greeks very frequently added a Σ at the cloſe of a word, and ſometimes at the beginning *. Hence Zαψ is only Za-Ab, with the addition of a final ſigma, and the eliſion of a vowel. Taking for granted the juſtice of this etymon, the proper ſignification of the term will be *the parent ſource, or fountain*; but its uſe in Grecian literature was that of a term for *the ſea*. The mythologiſts of antiquity held, in general, that every thing ſprung from the ocean; even their very gods were not exempted from this marine origin, of which one of the moſt ancient, the fiſh-god of the Babylonians, the ſame as Oannes or Noah, is a ſtriking inſtance. In truth, all the traditional hiſtory of the Gentile world terminated at the general deluge; and this was therefore conſidered as the commencement of time. So that the term Zαψ is admirably appropriated to that prevailing opinion, that the ſea was the parent of all things. But if we would underſtand the word in a ſenſe leſs remote—the ſea is certainly the common ſource of all the ſprings and fountains in the world.

* A very remarkable inſtance of the uſe of a final and initial Σ is to be found in the word Σnψ, ſignifying *a ſerpent*.——Clemens Alexandrinus and Epiphanius both aſſert, that the term Eva ſignified *a ſerpent*, if pronounced with a proper aſpiration. This with the aſpirate would become hepha or heph; and it is ſtill retained with little variation in the Coptic word ϩοϥ (hof). Heph was a title for the Serpent deity of Egypt, and is clearly preſerved in the term (Can-Heph) C'neph. But by a diſmiſſion of the aſpirates, and the uſe of a final and initial Σ, it will evidently become Σnψ.

I have

SECT. III. EXAMP. I.

Some further applications of the term Zα.

I have now brought together ſuch a number of ſtrong probabilities, in favour of the meaning which I have affixed to Zα, that it appears almoſt unneceſſary to offer any others in addition; yet, as etymological as well as hiſtorical certainty is the principal object of this ſection, it may be proper to conclude the preſent head with two or three inſtances, ſtill further illuſtrative of the ſame ſubject. The radical in queſtion is of the moſt extenſive and important application; and has employed the labour of literary reſearch, in a degree far leſs than its nature juſtly requires.

Ζακορια.

It has been ably demonſtrated by the author of the Analyſis of ancient Mythology, that all the deities of the Gentile world are ultimately referable to only one God, the Sun; and I think that the term Ζακορια will furniſh an additional argument in proof of the ſame thing. This word was one appellation among others for thoſe ſacrifices, which were offered to Aphrodite or Venus*: but it is manifeſtly derived from Za-Cur. Cur was a title for the Sun, which was borrowed from the idea of his ſupremacy; and from it the Greeks have formed Κυριος, ſignifying "*a Lord.*" The Zacoria were there-

* Ζακορια θυσια Αφροδιτης. Heſychius. It is rather a remarkable circumſtance, that, to this very day, ϣⲟⲩⲣⲏ (ſcourē) is the Egyptian word for the cenſers, in which the prieſts burn incenſe before the altar.

SECT. III. EXAMP. I.

fore ſacrifices to *the ſupreme fountain*, or *ſource of all things*, *the Sun*. And this was certainly a term imported from Egypt into Greece, becauſe Aphrodite was the Egyptian Venus, and there was a city and nome peculiarly ſacred to her in that country *.

Ζακοροι.

The Ζακοροι were the prieſts, whoſe office it was to cleanſe and purify the temple †: and this was always performed by waſhing it with water; on which account theſe holy places, in ancient times, were generally founded upon the bank of ſome river, or in the neighbourhood of ſome lake or fountain.

Σκωρ and Σκωρια.

Hence the terms Σκωρ and Σκωρια, which are derivatives from the ſame radical parts, were made uſe of to denote the filth which was purged away by this proceſs. This was certainly their original import; though they were afterwards applied, in an extended ſenſe, to denote the impurities which riſe to the ſurface of metals, when in a ſtate of fuſion, and indeed any kind of nuiſance whatever. The Engliſh word *ſcower* is of the ſame original.

Scower.

Ζακυνθος: the origin of this name.

Zacynthus was the ſon of Dardanus; and he is repreſented

* Aphroditopolis.

† Ζακοροι, νεωκοροι ἱερεις παρα το τον ναον σαρειν. Heſychius.

as

as having given his name to an iſland and city in the Ionian ſea. This appellative is of high antiquity, and is particularly mentioned by Homer,

Δυλιχιω, τε Σαμῃ, τε και ὑληεντι Ζακυνθω *.

The plains in the midſt of the iſland are exceedingly fertile. On the ſouth and ſouth-eaſt ſides they are bounded by mountains, which were once remarkable for their woods and ſacred groves, though they now preſent only the appearance of the moſt abject ſterility. The inequalities upon the ſurface of this ſmall iſland cauſe it to be very abundant in rivulets and ſprings †: and in this circumſtance we may eaſily trace the proper origin of its name; for it is almoſt literally Za-Canthus, or Za-Can-Theuth—*the fountains of Can-Theuth*, or *the illuſtrious Theuth*.

Zacynthus was plainly a fictitious character, for tradition has announced him the grand-ſon of Jove; but there are few particulars of his hiſtory tranſmitted. It ſeems, however, to have a relation to the illuſtrious Theuth of the Egyptians, or Apollo of the Greeks. Can was a title of high dignity in Egypt; and was imported thence into Greece, by the colo-

* Hom. Odyſſ. lib. i. ver. 246.

† Sandys's Travels through Greece, &c. book i.

SECT. III. EXAMP. I.

nies from that country. It is ſtill preſerved in Κανωβος, Καντωρ, Καναμις, Κανθων, Καανθος, Κανθος, and yet further in Κυνθος: all which are terms of Egyptian, or Chaldaïc original. Cynthus was a mountain in Delos, celebrated as the birth-place, and ſacred to the divinity, of Apollo, who is therefore ſaid to have been honoured with the title of Cynthius: though the truth is, that this mountain derived its appellation from the name of the deity to whom it was conſecrated, who was no other than Cynthus, the ſame as Can-Theuth. This is a method of interpretation, entirely conſiſtent with the practice of the firſt ages; during which every towering eminence, whoſe ſummit was either buried beneath perpetual ſnows, or ſhaded by the gloom of thickeſt foreſts, was always conſidered as the peculiar reſidence of ſome deity, and the place of his immediate inſpiration; and was therefore moſt commonly diſtinguiſhed by the name of its tutelar and preſiding patron. It is certain that the iſland of Delos was very early peopled by a colony of Ammonians, who had been tranſported thither from Egypt; and that the term Κυνθος had its origin in the religious rites they eſtabliſhed there, which were only a perpetuation of thoſe they had adopted prior to this emigration. Purſuing the ſame analogy, it is ſcarcely leſs certain, that the iſland now called Il Zante derived its ancient name Ζακυνθος from very ſimilar circumſtances; that is, from its dedication to Cynthus, and its abounding with ſprings of water.

It

SECT. III. EXAMP. I.

It affords a further proof of the extenſive and analogous uſe of the radical Za, that Ζηθος was the ſame as Ζυθος*; that Zethes was the name of a ſon of Boreas; and Zethus, that of one of the offſpring of Jupiter. All theſe terms are derived, with little variation, from the ſame primitive Za-Aith; and imply emanations from the ſun, *the fountain of fire*.

Ζηθος.
Zethes.
Zethus.

Having lately mentioned the veneration of the Egyptians for the Nile, it will greatly confirm ſome concluſions which have been drawn from it, with reſpect to the etymologies of Ζευς, Ζευθ and Ζεα, if we conſider the import of one of the moſt ancient names of that river. The inſpired writer has probably handed down this with little variation; it has apparently undergone no corruption, for its radical parts are eaſily diſtinguiſhed. It is שיחור, Sihur; and I make little doubt but that this was the moſt ancient form of the term, though it is ſaid to have been formed from שחר, Sĕhŏr, merely by the inſertion of a ſervile ו and י. Upon this latter ſuppoſition שחר will be the root, from which the former word was derived; notwithſtanding it will eaſily appear in the ſequel, that, though it may be conſidered as a root in the Hebrew tongue in particular, it is by no means a radical when referred to language in general. Theſe ſervile letters are by no means unequivocal in their application; and they have been found exceedingly uſeful, in a variety of inſtances, in ſupporting the claims

Sīhūr.

Sĕhŏr.

An objection to the ſuperior ſimplicity of the Hebrew tongue.

* See Page 108.

of

SECT. III. EXAMP. I.

of the Hebrew dialect to a primitive antiquity. In the present caſe שיחור has, at firſt ſight, every appearance of being a compound term, on account of the number of its letters; but, if we reject the ſerviles, it will become שחר; in which ſtate the word is juſt as much a root in itſelf, as it was before this alteration took place.

Sihur is compounded of Ze or Si, and Ur, and ſignifies *the ſource or fountain of light.* It was originally a Chaldaïc, and afterwards an Egyptian title for the Solar Orb, to whom, as a God, the Nile was inviolably ſacred. We may perceive from the teſtimony of Euſebius, that the ſame river was likewiſe ſtyled Oſiris * ; and this circumſtance aroſe from the ſame cauſe—its dedication to the Deity of that name, who was no other than the Sun. Hence Oſiris, or, as he has been otherwiſe called with greater propriety, Uſiris †, ſeems to have been only the Uc-Sihur, or Royal Sihur, of Egypt.

Oſiris.

Uſiris.

Sihur was certainly a term by no means unknown, either in Greece or Egypt. Σιορ, among the Lacedæmonians, was

Σιορ.

* Οσιρις εστιν ὁ Νειλος. Euſeb. Præparat. Evang. lib. iii. c. 11. The Nile was likewiſe denominated Siris and Sirius, which are names of the ſame import. Nilus—etiamnum Siris nominatus, Plinii lib. v. c. 9. Stephanus Byzantinus aſſerts the ſame thing. But Siris and Sirius were preciſely the ſame with Oſiris, or the Sun—Σειριος ὁ Ἡλιος. Heſych. and Suidas. Τον Οσιριν Σειριον. Diodor. Sicul. lib. i. c. 7. p. 14.

† Και γαρ τον Οσιριν Ελλανικος Τσιριν ειρηκεν ακηκοεναι ἀπο των Ἱερεων λεγομενον. Plutarch. de Iſide et Oſiride, vol. i.

a title

SECT. III. EXAMP. I.

Σειρ & Σειριος.

a title for the Chief Deity *. This was the ſame with Sihur; the ſame alſo with Σειρ and Σειριος, which were names of the Dog-ſtar, ſo much venerated, and the ſubject of ſo many hieroglyphics in Egypt; the ſame likewiſe with OSIRIS †; and therefore a title for the Sun. The names Σειρ and Σειριος ‡ have a primary alluſion to the Sun; and appear to have been chiefly applied to the Dog-ſtar by way of eminence, to diſtinguiſh his ſuperior brightneſs, when compared with that of the other ſtars.

Sihur—why the Nile was thus named.

The Nile is ſuppoſed by moſt Hebræans to have been denominated שיחור, on account of the blackiſh tint which the ſediment gives to his waters at the time of an inundation §. But Mr. Bruce has contradicted this notion in the moſt convincing manner; and has proved that the province of Siris, which borders upon Egypt, as well as the Nile, which was honoured with the ſame title, derived their common name from Sirius, the Anubis Latrator of that country.

* Σιορ, Θεος—Λακωνες. Heſychius.

† Σειριος ὁ Ἡλιος. Heſych. and Suidas. Τον Οσιριν Σειριον. Diodor. lib. i. c. 7.

‡ Σειριος is only Sehor-Ees, *the illuſtrious Sehor*. Σειριος, ὁ Ἡλιος, και ὁ τε κυνος ἀστηρ. Heſych. Σειρ was merely Sehor, without any epithet annexed, but had preciſely the ſame ſignification; Σειρ, Σειρος, ὁ Ἡλιος; οἱ δε και Σειριος. Suidas.

§ It might, perhaps with equal if not greater propriety, have received a denomination from a term ſignifying *red*; for it is a curious circumſtance related by Dr. Pocock, that, at the beginning of the inundations of this river, its waters ſometimes aſſume a ſtrong tinge of that colour.

" After

SECT. III. EXAMP. I.

Extract from Mr. Bruce's Travels.

" After paſſing," ſays this writer *, " the convent of Abba Pantaleon, and the ſmall obeliſk ſituated upon a rock above, we proceed ſouth, by a road cut in a mountain of red marble, having on the left a parapet-wall, about five feet high, ſolid, and of the ſame materials. At equal diſtances there are hewn in this wall ſolid pedeſtals, upon the tops of which we ſee the marks where ſtood the Coloſſal ſtatues of Sirius, the Latrator Anubis, or Dog-ſtar. One hundred and thirty-three of theſe pedeſtals, with the marks of the ſtatues I juſt mentioned, are ſtill in their places; but only two figures of the dog remained, when I was there, much mutilated, but of a taſte eaſily diſtinguiſhed to be Egyptian. Theſe are compoſed of granite, but ſome of them appear to have been of metal. Axum being the capital of Siris or Sirè—from this we may eaſily ſee what connection this capital of the province had with the Dog-ſtar, and conſequently the abſurdity of ſuppoſing that the river derived its name from an Hebrew word ſignifying *black*."

Some further conſiderations.

This inference of the learned traveller will appear ſtill more deciſive, if we conſider the analogy of import between ſome very ſimilar terms in the Hebrew language. The ſame obſervation which was before made †, in relation to the

* Bruce's Travels to diſcover the Source of the Nile, vol. iii. book v. ch. v. p. 130.

† Page 95.

various

SECT. III. EXAMP. I.

Powers of ſome Hebrew Letters:
ס = s
ש = ſh
ז = z
צ = ts

various effect of S and Z, may be extended with great juſtice to the increaſing ſtrength of the conſonants ס, ש, ז, and צ; in which it is evident that the ס poſſeſſes much leſs force of expreſſion than the ש, and the ש than the ז: but if the ז approaches much nearer than the reſt to an equality of emphaſis with the צ, it is only becauſe they are more nearly allied in ſound. This will appear very clearly from the following examples:

Their correſponding effect upon the import of terms.

סהר (Sēr) is a term applied by the Hebrews to expreſs the idea of rotundity. It was originally borrowed from the Solar Orb, whoſe diſc always appears circular, with little variation: but, as it related abſtractedly to his form, it became an expreſſion for any round body; and סהרא was uſed by the Chaldees to denote *the full Moon.*

שחר (Sĕhŏr) ſignifies *the morning*, in alluſion to the riſing of the Sun, when his influences are weak. This is its primary import; and it can only be uſed to repreſent *blackneſs* in a diſtant and metaphorical ſenſe, namely becauſe, at the dawn of day, the fountain of light, gradually diffuſing his rays over the earth, diſſipates by degrees the darkneſs of the preceding night.

זהר (Zēr) and צהר (tsēr) apply both of them to the light which he beſtows, or to his power of illuminating and warming the earth. The plural of this latter term, צהרים

SECT. III. EXAMP. I.

(tsērīm), implies *mid-day*, becauſe that is the time when the ſplendour and heat of the Sun are felt in the greateſt intenſity.

Concluſion.

Theſe words, ſo highly expreſſive of the attributes and effects of the Sun, and ſo very ſimilar to each other in their form and pronunciation, muſt all of them have been derived from the ſame primitives, analogous to Ze, or Tſe, and Aur or Ur. And I have partly introduced them in this place, in order to ſhew that the Hebrews, notwithſtanding the boaſted antiquity and ſimplicity of their language, have adopted ſome words of great importance as radicals, which are actually derivatives from roots exiſting in other tongues, and require the help of analyſis, to enable them to convey any diſtinct ideas of their genuine import to the mind.

EXAMPLE II.

Of the Term Κινυρα, *and the Hiſtory connected with it.*

RADICALS.

EXAMP. II. Chineſe CAN—"a concert of men."
German ſanger—"a ſinger," and ſingen—"to ſing."
Saxon ſingan—"to ſing," &c.

RADICALS. SECT. III. EXAMP. II.

Engliſh Sang, ſing, ſong, ſung; alſo Chant, cant, canticle, &c.

Iriſh *Canam* } " to ſing," *Cantaire* } " a ſinger," *Dan* } " a ſong."
Welſh *Cany* } *Canyeur* } *Can* }

Hebrew כנור (Kănūr) " a harp or pſaltery." This was an inſtrument which was always accompanied by the voice.

Ethiopic ፋኖ (Kānā) " a ſong."

Latin *Cano*, and *Canto*, with their compounds and derivatives.

Greek Γανοω and Γανυμαι—" to rejoice or be merry;" and Γανος, " mirth." " The voice of joy and mirth" is almoſt proverbial; for theſe emotions of the mind are generally expreſſed in tuneful ſallies of the voice *. Γανοω, Γανος, &c.

The powers of vocal harmony, however, are not always confined to the more feſtive moments of life. Their influence has been often felt, in raiſing in the mind the ſacred flame of devotion, in abating the violence of its paſſions, and aſſuaging the bitterneſs of its anguiſh. For theſe reaſons we ſhall perceive that the radical, which forms the baſis of all theſe words, is introduced into compoſition, and conſtitutes a

* From theſe inſtances it appears, that, in different languages, S, Ç, C hard, K, G, and even D are tranſmutable letters.

SECT. III. EXAMP. II.

part in the appellation of an inſtrument, which was only uſed on the moſt ſolemn or mournful occaſions—either in celebrating the praiſes of the Deity, or proclaiming in funereal dirge the virtues of the dead. The Κινυρα was of this kind; and it was the ſame as the Kanur of the Hebrews, with only this exception in reſpect to its uſe—that among the Jews it was ſeldom introduced except on ſacred feſtivals, and never during the time of mourning or public calamity; whereas among ſome other nations, and eſpecially the Canaanites and Egyptians, it greatly contributed, in almoſt every inſtance, to the ſupport of a wild and frantic ſuperſtition.

Κινυρα—the uſe of that inſtrument.

The hiſtory of the Κινυρα.

Some colonies of Cuthite ſhepherds, when driven from Egypt, carried with them the Cinyra, and introduced it into Greece. The religious rites of this people were generally of a ſable and melancholy complexion. In theſe they had been accuſtomed to commemorate the fate of Oſiris, the wanderings of Iſis, and the moſt tragical events of their mythologic ſyſtem: and the ſacred muſic, which ſerved ſtill further to heighten theſe ſcenes of lamentation and phrenſy, was, to the laſt degree, mournful and pathetic. How far theſe diſmal rites had obtained an early admiſſion into Greece, and in what proportion the Cinyra was ſubſervient to their effect, may be eaſily inferred from theſe circumſtances—that its very name, Κινυρα, was converted by the natives into a feminine epithet, expreſ-

Greek words derived from its name.

expreſſive of ſorrow and diſtreſs *; and that they actually derived from it the verb κινυρομαι, repreſenting in the moſt ſtriking manner, by its very pronunciation, the doleful accents of mourning and woe.

The origin, however, of this inſtrument, and of the name by which it was diſtinguiſhed, are not to be attributed to Egypt. The ſhepherds, who made themſelves maſters of that country, were driven thither from Chaldæa. This was the region in which they firſt broke out into open rebellion againſt the decrees of heaven; and apoſtatized from the religion, as they had fallen from the virtue, of their anceſtors. It was from hence likewiſe that they underwent a great and judicial diſperſion. But, when they fled, they did not leave behind them the memory of their inventions, or even the implements of their idolatry †; theſe they conſidered of the firſt importance, and therefore conveyed them with them in all their migrations. The Cinyra was therefore brought into Egypt from Chaldæa; it had there obtained firſt the name of Kinura; and the word is ſtill preſerved in the ancient dialect of that

* Κινυρα, οργανον μουσικον, κιθαρα, οικτρα. Heſychius. From Κινυρα, in order to render the epithet, which was ſuggeſted by the metaphorical ſenſe of this word, more extenſively applicable, and in ſtrict conſiſtency with the analogy of their language, the Greeks have formed Κινυρος. Κινυρον, Οικτρον. Ibid.

† Conſult Joſephus, where he quotes Heſtiæus relative to this event.—Antiq. Judæor. lib. i. c. 4. ſect. 3.

country.

SECT. III. EXAMP. II.

country. The inſtrument itſelf was plainly of antediluvian origin, for this antiquity is attributed to it by Moſes *; yet this name of it was as certainly peculiar to the plains of Babylonia. For it has a manifeſt alluſion to the ſyſtem of falſe worſhip which was firſt eſtabliſhed there; and to the celebration of which the harp was continually applied. It is almoſt literally Kan-Ur, "*the harmony ſacred to the Sun.*"

The ſtory of Κινυρας, the ſon of Apollo.

Apollo was fabled by the Greeks to be the illuſtrious God of day. And as an additional proof that the term Cinyra had an immediate relation to the ſolar worſhip of the ancients, we find that mention is made of one of his ſons named Κινυρος, or according to Heſychius Κιννυρας †, who is alſo ſaid to have been king of Cyprus. It is eaſy to perceive, at firſt view, that this is only a fiction, grounded upon that opinion commonly received in Greece, that Apollo was the inventor of the harp. On this account alone Κινυρας is reported to have been his ſon. And that he derived his name from this circumſtance is clear from the teſtimony of Suidas, Κινυρος εκληθη παρωνυμως τη Κινυρα. The truth, however, of the hiſtory is, that the harp was not the invention of Apollo, but conſecrated to him. It was that inſtrument with which his praiſes were

* Geneſis, ch. iv. ver. 21.

† Κιννυρας, Απολλωνος και Φαρνακης παις, βασιλευς Κυπριων. Heſychius.

celebrated

celebrated in the ſacred groves of Delos, and the Omphalian receſſes of Delphi. SECT. III. EXAMP. II.

It muſt indeed be granted, that this Deity was not the tutelar patron of Cyprus. The ſhrines of Jupiter and Venus were thoſe in the greateſt repute there. And hence it will admit of inquiry, for what reaſon the ſon of Apollo is placed excluſively in that iſland. The term Κυπρος is by no means unequivocal in its import. It may either relate to the iſland of that name in the Mediterranean, or to the Cap-Ur-Is *, the rocks and hills, upon which the Ammonian colonies performed more particularly the rites of fire. Rocky and mountainous ſpots were always ſacred in the firſt ages; and theſe were generally denominated Caph. They were ſometimes dedicated to Apollo by name: but, when this was not the caſe, his worſhip was always implied; for the Sun, however differently diſtinguiſhed by title, was the object of univerſal adoration in the Gentile world. Of this kind was Delphi, which Livy ſtyles † "the common Oracle of the human race," and where the inſpiration of this God was ſuppoſed more immediately to reſide. It was a place ſo fortified by its own precipices againſt the attacks of a foreign enemy, that it

This perſon was never king of Cyprus,

* Cap-Ur-Is ſignifies "the mountain or rock ſacred to the glorious Sun," and it is eaſily transformed either into Κυπρος or Κυπαρισσος.

† Etiam Delphos, quondam commune humani generis Oraculum, umbilicum orbis terrarum, Galli ſpoliaverunt. Livii lib. ii.

required

SECT. III. EXAMP. II.

required little defence from the labours of art. Parnaſſus, Cithæron, and Helicon were all eminences of the ſame nature, ſituated in the ſame neighbourhood, and dedicated to the ſame Deity. Indeed, the whole of this region was ſacred ground; it was the favourite retreat of Apollo and the Muſes.

but muſt be referred to Cypariſſus near Delphi.

All theſe circumſtances induce a perſuaſion, that the hiſtory of Cinyras * is much more applicable to theſe Cap-Ur-Is, than to the iſland of Cyprus, to which analogy in the ſound of terms might have erroneouſly referred it. And this developement of the fable acquires the greater probability, becauſe Cypariſſus was the well known name of a city juſt by Delphi. It was here therefore, without doubt, that Cinyras flouriſhed. It was here that the conſecrated band were perpetually chanting forth, in harmonious lays, the glories of their bright Supreme. Yet, as if this diſtrict had preſented too ſmall a domain for the ſon of Apollo, or were conſidered as already ſufficiently ſuperintended by the influences of the illuſtrious father, the mythologiſts of Greece have aſſigned him another principality; which, there is reaſon to believe, though it was analogous to this in name, could never have been ſubject to his ſway. Such is the concluſion to which we are naturally drawn, if we conſider this paſſage of hiſtory in no other light than as theſe writers have detailed it. They

* Conſidered as the ſon of Apollo.

ſeem

SECT. III. EXAMP. II.

ſeem to have implicitly followed the letter of tradition, and to have been entirely ignorant of that ſpirit of contradiction which pervaded every branch of their fabulous ſyſtem.

It was another Cinyras who reigned in Cyprus.

For there certainly was a Cinyras in Cyprus, though he was by no means a ſon of Apollo; unleſs we ſuppoſe that Venus and Apollo were only different titles for the ſame Deity. It is true, he was not repreſented as lineally deſcended from this Goddeſs: yet the circumſtance of his being placed, as ſovereign, in this iſland, is a plain indication that he was, in ſome degree, related to her; for prieſts, princes, and potentates, in theſe early ages, as well as for many generations afterwards, moſt commonly aſſumed to themſelves ſome relation to the objects of their worſhip *.

* We are ſpared the anxiety of any ſuſpenſe upon this ſubject, by the very purport of the tradition reſpecting the perſon in queſtion. This has been detailed by Ovid, in the tenth fable of the tenth book of his Metamorphoſes. Cinyras is there repreſented as the father of Adonis, who was the peculiar favourite and companion of Venus. The ardour of her affection for this youth is thus beautifully deſcribed by the poet:

Capta viri forma, non jam Cytharëia curat
Littora; non alto repetit Paphon æquore cinctam,
Piſcoſamque Cnidon, gravidamque Amæthunta metallis;
Abſtinet et Cœlo: Cœlo præfertur Adonis.
Hunc tenet, huic comes eſt, aſſuetaque ſemper in umbra
Indulgere ſibi, formamque augere colendo, &c.———v. 529.

Hence the hiſtories of Cinyras, Venus and Adonis are neceſſarily connected: and the former of theſe perſons, in this point of view, is more properly referred to Cyprus than to any other part of the world.

SECT. III. EXAMP. II.

This latter perſon confounded with the former.

We cannot but obſerve, that, in conſiſtency with this very cuſtom, the hiſtory which has ſtyled a perſon of this name the offspring of Phœbus, has alſo placed that ſon of the God upon the throne of Cyprus, merely becauſe a perſon of the ſame name is reported to have reigned there. Here then the intereſts of theſe Divinities are made to claſh: and the one is deſcribed as invading the province of the other. But this confuſion of accounts affords a ſtrong preſumption, that Cinyras was not the name or title of any one man, but a mythological denomination for a certain claſs and order of men, who were prieſts of the Sun. It alſo gives us reaſon to ſuſpect, that the Deities abovementioned were eſſentially the ſame, however differently diſtinguiſhed by attributes and appellations.

By what means.

The more minutely we conſider this curious ſubject, ſo much the nearer will theſe ſuppoſitions approach to actual certainty. And if their truth be once rendered evident, every difficulty will immediately vaniſh from the face of this hiſtory.

One cauſe of the perplexity and confuſion in ancient hiſtory.

The fabuliſts of antiquity multiplied without limit the ſubjects of their adoration. They ſeem to have formed all the poſſible combinations of a number of primitive terms, taken two, three, and even four at a time, in order, by their various compoſition, to invent new names and new titles; and almoſt every diſcovery of this nature terminated, at laſt,

in

SECT. III. EXAMP. II.

in a Deity. Hence aroſe an almoſt infinite uncertainty, both with reſpect to their hiſtory and theology; for the former of theſe was intimately connected with the latter. Every nation produced its title to a divine origin; and even ſingle perſons were ambitious of tracing an illuſtrious deſcent from the Gods. The confuſion, which this occaſioned in the religious opinions of the learned ancients, is well deſcribed by Pignorius, in his explanation of the Bembine Table. "According to Herodotus," ſays this writer, "Iſis is the ſame with Demeter, or Ceres; and Oſiris the ſame as Bacchus. Some pretend that Melampus conveyed the myſteries of Amythaon from Egypt into Greece. By Diodorus Iſis is reduced to one ſtandard with the Moon, Ceres, and Juno; and Oſiris with the Sun, Serapis, Dionyſus, Pluto, Ammon, Jove, and Pan. In Servius and Macrobius Iſis is the earth, or nature of things; Oſiris agrees with Adonis, and the Sun with Atis; and this they diſcovered from an intimate acquaintance with the theology of the Egyptians; for we read of a certain image worſhipped among the Alexandrians, to which they preſented their adorations under the names of Oſiris and Adonis. Stephanus has obſerved the ſame thing of the Amathuſians. Nay, even the inhabitants of Byblus were in doubt, whether they performed their mournful rites every year, in commemoration of the fate of Oſiris, or that of Adonis. In the opinion of Plutarch Oſiris, Pluto, Bacchus,

The uncertainty of the ancients with reſpect to their own theology.

SECT. III. EXAMP. II.

Serapis, Apis, Oceanus, Sol, and Sirius ſignify the ſame Deity: Iſis, Minerva, Proſerpine, the Moon and Thetis differ only in name, not in reality. Apuleius aſſerts that Iſis, the mother of the Gods, Minerva, Venus, Diana, Proſerpine, Ceres, Juno, Bellona, Hecate, Rhamnuſia are only one Divinity of a multiform kind, and diſtinguiſhed by many names; and as a proof that ſhe has not been undeſervedly ſtyled Iſis μυριωνυμος "with a thouſand names," Heliodorus and Plutarch have diſcloſed to us that ſecret, that Oſiris was the Nile, and Iſis the earth. Statius, in his Thebais, celebrates Titan, Phœbus, Oſiris, and Mithra as the ſame perſons. And laſtly, Marcianus Capella has inſiſted that the Sun, Serapis, Mithra, Dis, Typhon, Atys, Ammon, and Adonis differed only in the appellations by which they were invoked: and he elſewhere affirms, that the difference of nations had been the means of conferring upon the Sun and Moon an innumerable multitude of titles*."

The ſame Divinity ſometimes male and female.

But, amidſt all this variety and uncertainty of opinion, there does not appear to have been entertained any notion, that the ſame Deity, under different titles, and even in the ſame part of the world, was frequently diſguiſed by different ſexes †. This, however, may be boldly aſſerted to have

* Menſa Iſaica Pignorii, pag. 2.

† Porphyry ſeems to have furniſhed almoſt the only exception to this obſervation as applied to the early writers: he was certainly the firſt, who expreſſed any opinion publicly upon the ſubject.

been

been the caſe. I have already obſerved that Aphrodite, whoſe ſacrifices were denominated Ζακορια, was no other than Za-Cur, the glorious orb of day *; and it is a remarkable circumſtance, that thoſe who officiated at the ſhrines of this Goddeſs were ſtyled Κιννυραδαι †. But ſhe was the Cyprian Venus, no leſs than the Egyptian and the Grecian; and there was a diſtrict in Cyprus particularly called Aphrodiſia, in honour of her. The connection alſo between Κιννυρας and Κιννυραδαι is manifeſt upon inſpection. Beſides, Cinyras is expreſsly referred to this iſland by the Greek writers themſelves; and there was a place ſaid to have been ſtyled Cinyria in memory of him; in which, without doubt, there was at one time a college of the Cinyradæ. Theſe are proofs, as ſtrong as the nature of the ſubject will admit, in favour of the identity which ſubſiſts between Venus and Apollo, as well as of the truth of the etymon I have lately preſented of the word Κιννυρα ‡.

SECT. III. EXAMP. II.

Aphrodite the ſame originally with Apollo.

Κιννυραδαι—ſimilar in import to Κιννυρας.

To theſe may be added the very great analogy which may be traced between the names of thoſe places, where the rites of theſe Divinities were reſpectively obſerved with the greateſt devotion. Cyprus, Cythera, and Olympus were terms which

Analogy in the names of places conſidered.

Cyprus.
Cythera.

* See pages 113, 114.

† Κιννυραδαι, ἱερεις Αφροδιτης. Heſych. The word is the ſame, whether it be written with a double ν, or without it. Thus the Κιννυρας of Heſychius is the Κινυρας of Suidas.

‡ See page 126.

were

SECT. III. EXAMP. II.

were not ſo peculiarly appropriate to the ſhrines of Aphrodite, as to be incapable of a reference to the God of light. He likewiſe had his Cypariſſus, and Cithæron in the neighbourhood of Delphi; and his Olympiëium, in the conſecrated iſle of Delos. According to the tradition of the natives, he was born in Crete*: Jupiter is alſo ſaid to have derived his origin from the ſame ſpot; for which reaſon Florus has ſtyled it Nobilem Inſulam, "the Noble Iſland." The Curetes of Crete were therefore ſaid (ſuch is the conſiſtency of the fable with itſelf!) to have preſided over the education of this "father of GODS and men." They miniſtered to him, it is certain; but by no means in the capacity of his guardians and ſupporters. They were the prieſts of Jupiter, the Sun, or Apollo; and they obtained the denomination under which they paſſed from this very circumſtance; for Κυρητες is clearly formed from Cur-Ait, "*the Sun Supreme.*" But Curias or Curium was alſo the name of a town in Cyprus, ſacred to the Deity of Venus; which is with equal certainty derived from Cur, a ſovereign title of the ſame great luminary.

Cypariſſus.
Cythæron.
Olympus.
Olympiëium.
Curetes.
Curias.

Inference.

If it be conſidered how far, in theſe ages of ſuperſtition and idolatry, the influence of religious principles was ſuffered to preſide in ſettling the names of places, of thoſe more par-

* A curious account of their pretenſions may be ſeen at large in Diodor. Sicul. vol. i. p. 381, &c. edit. Weſſel. Surely, when we read this, we muſt add, Κρητες ἀει ψευσαι!!!

ticularly

ticularly which were acquiring a high reputation for ſanctity; it will eaſily appear, that ſo remarkable a ſimilitude in the denominations of places, ſo diſtinct and remote as thoſe of which we are ſpeaking, could never have occurred, had there not exiſted at firſt an equal reſemblance between the attributes of the Deities in whoſe honour they were impoſed. This reſemblance of character, however, would ſoon be loſt to the ſight, in the impetuous and turbid torrent of tradition, by which it was borne along.

Concluſion of the hiſtory in queſtion.

By thus comparing the analogous parts of different mythological accounts, apparently inconſiſtent with each other, by attending principally to the leading features by which theſe hiſtories are diſtinguiſhed, and applying to the important aſſiſtance which etymology will furniſh, we may approach very near towards abſolute certainty, in relation to many intereſting particulars, which would otherwiſe have continued in doubt, and furniſhed only matter for endleſs conjecture. This, I hope, will appear very ſatisfactorily, upon a review of the whole information, which has been given with reſpect to the preſent ſubject. It has been ſeen, that Cinyras was a fictitious name borrowed from Cinyra, which ſignifies "a harp;" that Cinyradæ, analogous to Citharædæ "the harpers," was of the ſame derivation; that the former epithet was applied to a ſon of Apollo, and the latter

SECT. III. EXAMP. II.

latter to the prieſts of Venus; but that prieſts in general aſſumed the honour of deſcent from the Deities they ſerved; that the names of the places, where theſe Divinities were more immediately worſhipped, are moſt remarkably ſimilar; and that, in ſhort, Venus and Apollo were only different titles and perſonifications of the ſame Deity. From this evidence we may conclude, that Cinyras was only a term of diſtinction conferred upon the chief of the Cinyradæ, who, as prieſts were often princes, might poſſibly have once ſat upon the throne of Cyprus. It may have even deſcended through a race of men, who, in far diſtant times, occupied the ſovereignty in that iſland. But this antiquity is too profound to be fathomed with any preciſion. Thus much is certain, that the perſon who bore this title was honoured with the reputation of being the ſon of Apollo, for the ſame reaſon that the prieſts of Nimrod were anciently ſtyled Nebridæ, or the principal and moſt ancient Rajay family of India are ſtill called Surya-Bans, "the Children of the Sun."

A paſſage from Diodorus Siculus in relation to the ſame ſubject.

The Cinyradæ, in effect, were more generally diſperſed throughout the Gentile world than has perhaps been hitherto ſuſpected. They were a particular deſcription of Prieſts of the Sun, though known in different countries by various denominations. And that the harp was remarkably applied to the ſolar worſhip of the ancients will appear ſtill further, from

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SECT. III. EXAMP. II.

an intereſting paſſage which has been quoted by Diodorus Siculus from Hecatæus and other writers of antiquity. "Theſe perſons report," ſays he, "that there is an iſland ſituated over againſt the region of the Celtæ, not leſs than Sicily; but lying towards the north, and inhabited by Hyperboreans. The country is pleaſant and fruitful; temperate to a great degree, and therefore capable of producing crops twice in the year. They pretend that this was the birthplace of Latona, and that on this account Apollo receives a greater ſhare of honour than any other Divinity. And becauſe the natives are daily engaged in chanting forth the praiſes of this Deity, and regard him with the higheſt veneration, they repreſent them as the Prieſts of Apollo. His grove is magnificent; and he has likewiſe a temple of great celebrity, circular in its form, and adorned with many valuable preſents. There is alſo a city ſacred to this God: and moſt of the citizens are harpers, who ſound forth his praiſes in the temple, to the muſic of their harps; and are ever making honourable mention of his achievements *."

Various opinions concerning it.

It will eaſily appear, as the reſult of the preceding argument, that the ſtory of Cinyras is in a great degree applicable to every country, in which this ſpecies of harmony has been rendered ſubſervient to the Sabian ſuperſtition; and we may

* Diodor. Sicul. vol. i. lib. 2. p. 158.

SECT. III. EXAMP. II.

accordingly perceive, that it greatly correſponded with the religious rites, which were early practiſed in this part of the world. The deſcription, I have juſt tranſlated from Diodorus, has been indeed referred to three different iſlands; yet theſe are no farther diſtant than Great Britain and Ireland.

Mr. Rowland, in his Hiſtory of Angleſea, has confined its import to that ancient and moſt ſacred reſort of the Britiſh Bards and Druids.

Dr. Warner and Dr. Smith have ſuppoſed that it relates excluſively to Ireland; "and it is very remarkable," ſays the latter of theſe writers in vindication of his opinion, "that they have a tradition at Liſmore, where was anciently a celebrated ſchool, of ſeveral Greeks having ſtudied there in former times*."

Mr. Knight† and Mr. Maurice‡ have as ſtrongly aſſerted, that no other than Great Britain was intended; and that the circular temple, ſo celebrated in the times of antiquity, was certainly Stonehenge, in preference to every other.

* Warner's Hiſtory of Ireland, p. 58, vol. i. The paſſage from Dr. Smith is quoted in this place.

† Mr. Knight on the Phallic Worſhip, p. 115.

‡ Antiquities of India, vol. vi. p. 96.

In

SECT. III. EXAMP. II.

In ſhort, there is no writer, who has had recourſe to this paſſage of hiſtory, who has not applied it to ſome one or other of theſe iſlands, according as it has been found to ſtrengthen that particular hypotheſis, for which he has been contending: and it is on this account that it has been in general very partially conſidered.

An impartial inveſtigation of this paſſage.

I cannot but believe that, as far as the ſolar worſhip, the ſacred harmony of the harp, and the circular form of the temple are concerned, it is an account which will, in a conſiderable degree, apply to each. The Bards and Druids, in all theſe iſlands, have been, from the earlieſt times, the poets and hiſtorians, the prieſts and legiſlators of the people: the principal object of their adoration was Apollo, or the Sun; and they were remarkable, perhaps above all other nations, for their ſkill in handling the harp. Their temples were likewiſe formed of large ſtones, ſo diſpoſed as to make a round incloſure. This was their general form, though there were certainly ſome exceptions. Many curious remains of this deſcription of temple have been diſcovered, in a ſtate, however, much deranged through the barbarous violence of paſt ages: but Stone-henge is by far the moſt conſiderable ruin of the kind; and ſeems to have preſerved itſelf in a ſtate more entire than the reſt, merely by the enormous weight of its materials and bulk of its dimenſions. This circumſtance ren-

SECT. III. EXAMP. II.

ders it highly probable, that this ſtructure was intended by the Sicilian hiſtorian, in the deſcription above cited, as that which was ſo early and ſo remarkably celebrated in this part of the world.

The amazing fertility, attributed to the iſland in queſtion, is plainly fictitious; unleſs we ſuppoſe it to relate to the crops of graſs. There is perhaps no ſpot upon the ſurface of the globe which is capable of producing two corn-harveſts in the courſe of the year. But it is well known that the ancient Greeks had very little acquaintance with thoſe countries which lay far to the weſt of them; and a few obſcure hints, either from ſome chance adventurers from among themſelves, or from the Phœnicians, who carried on the tin trade to Cornwall, and who muſt have been well acquainted with all the ſouthern coaſt of Great Britain, would have ſupplied that fanciful people with much ſcope for invention in the firſt inſtance, and then for confident aſſertion. Hence, becauſe the iſland had been repreſented as ſo peculiarly ſacred to the divinity of Apollo, that the natives were daily engaged in chanting forth his praiſes, and conſtituted, as it were, a colony of prieſts, they therefore concluded that the God could do no leſs than reward the piety of theſe votaries with the moſt eminent tokens of his favour, and fertilize a land, ſo devoted to his intereſt, by an extraordinary emanation of his influences.

That

That part of the hiſtory which deſcribes this fertility, ſuppoſing that it is extended to the grain of wheat and other kinds of corn, muſt undoubtedly have originated in ſome ſuch circumſtance as this.

It muſt be granted, that the comparative magnitude of this Hyperborean iſland, in reſpect of Sicily, ſeems entirely to exclude Angleſea from any claim. It is not indeed much more favourable to that of our Hibernian neighbours, as their country is nearly three times larger than Sicily: but there are ſeveral particulars, in addition to what has been obſerved concerning Stone-henge, which fully prove, that, notwithſtanding its great diſparity with this iſland in the Mediterranean, Great Britain is in reality the ſpot intended.

I. In the firſt place, this country lay exactly between Ireland and the coaſt of Gaul, which was properly the region of the Gael or Celtæ. It had alſo the ſame poſition in regard to the iſle of Angleſea.

II. It is certain that the Greeks knew very little of this north-weſterly quarter in ancient times; and that, though they might have viſited Britain, they were far from exploring the whole of it.

III. As they had no particular inducement to explore the

SECT. III. EXAMP. II.

northern ſhores of this iſland, they would eaſily ſatisfy themſelves with forming a calculation of its dimenſions merely from what they had ſeen.

IV. From what they ſaw of it by coaſting along its ſhores from Cornwall, where they would perceive no conſiderable breadth of country, to thoſe parts which were neareſt the Celtic coaſt, they would ſoon diſcover that it was disjoined from the Continent, and exactly oppoſite to the land of the Celtæ. They would alſo ſay that it was not leſs than Sicily; neither would it have the appearance of being conſiderably greater.

If theſe circumſtances are attended to, there will remain little doubt that the deſcription of Diodorus is applicable chiefly to the iſland of Great Britain: and it ſerves to ſhew, in the moſt convincing manner, how devoted this country was, in very diſtant periods of time, to the worſhip of fire; and how far the religious enthuſiaſm of thoſe days was increaſed by the ſacred harmony with which that worſhip was attended.

EXAMPLE

EXAMPLE III.

Concerning the Terms Nun, Nana, *and the Hiſtories connected with them.*

RADICALS.

SECT. III. EXAMP. III.

Chineſe NUN—"delicate, or tender." This is a term of the moſt extenſive uſe. It may relate either to conſtitution of body, or texture of mind; and is a very proper epithet, to expreſs the imbecility and precarious ſtate of youth.

German Nonne
French Nonne
Engliſh Nun

The ſame word is applied in all theſe, and ſome other European languages, to denote ſuch females as ſeclude themſelves, on a religious account, from all converſation and connection with men.

Iriſh Naing—"a mother."

Nion, in the moſt ancient dialect of Ireland, ſignifies "a ſon." General Vallancey, in his remarks upon an old Iriſh hymn in honour of Creas, or *the Sun*, has tranſmitted to the world, through the author of the Antiquities of India, the following curious remarks: "In this poem we find *Creas* without an adjunct, and it is often written *Creaſan*, *Creaſna*, *Cruſin*, *Cruſna*. There are many high places ſo named, and others called Grian, another name of the Sun. In ſome

SECT. III. EXAMP. III. RADICALS.

ſome poems I find Nion-Crios explained by Mac-Greine; that is, "*the Son of the Sun:*" and probably this will explain the name of an Egyptian king, Nuncoreus, mentioned by Pliny. Plutarch tells us, that Cyrus, king of Perſia, was ſo named from Cores, *the Sun.* We have many families in Ireland named Mac-Greine, whoſe anceſtors, without doubt, traced their origin to the children of the Sun*."

Theſe obſervations are the more valuable, becauſe they ſerve to prove in the moſt undeniable manner, that *Creas*, or *Creaſna* in Ireland, *Cheres* in Egypt, *Creeſhna* in India, *Cur* or *Cores* among the Perſians, as well as Κυρος among the Greeks, were all the ſame title, referable to the ſame deity, the Sun; and therefore confirm the truth of an inſtance of etymology of great importance already given†."

Welſh Nain—"a grandmother."

Latin Nanus—"a dwarf;" alſo *nuncio*, with all its compounds and derivatives, as words relating to *news; nunc*, &c.

Coptic ⲛⲁⲛⲉ—"good, chaſte, unadulterated."

ⲛⲏⲛⲓ—"a honey-comb," as being that, for inſtance, in which the bees bring up their young.

Νυν, &c. Greek Νυν, νυ, νεος are terms which relate to time, either preſent or lately paſt.

* Sanſcreet Fragments, p. 63. † See p. 113, under the article Ζαχορια.

A newly

SECT. III. EXAMP. III.

A newly married woman was ſtiled Νυος. A perſon of the ſame deſcription in China would be called *Nui*. Νυος.

Νεαν, νεανις, νεανισκος, νεανισκευω, with other words of the ſame import, have all a reference to youth. Νεαν, &c.

Νανος ſignifies "a dwarf," in alluſion to the ſmallneſs and delicacy of his limbs. Νανος.

The ſiſter of a father or mother was termed Νανη. Νανη.

Νυννιον and Νυννιος* were words uſed in Greece to denote the ſoft and gentle airs, with which infants were lulled to ſleep. Νυννιον.

There is a curious fragment of traditional hiſtory, alluded to by Arnobius, but related rather more circumſtantially by Pauſanias, which will give a remarkable inſtance of the uſe of the word *Nana* †. It certainly refers to the infant ſtate of the poſt-diluvian world; and preſerves a very ſtriking memorial of the general deluge. The purport of the tradition is as follows. Nana.

The hiſtory connected with this term.

A king of Phrygia, in very early times, had a daughter who was diſtinguiſhed by the name of Nana; and ſhe reſided

* Νυννιον, ἐπι τοις παιδιοις καταβαυκαλωμενοις φασι λεγεσθαι, ὁμοιως και το Νυννιος. Heſychius. Hence probably the Nænia of the Romans.

† Arnobius, lib. v. and Pauſanias de Achaïcis. It is related by ſeveral other writers, as Diodorus Siculus, Servius, and Gyraldus; but with a great variety and apparent diſagreement of circumſtances. The account of the Sicilian hiſtorian will become the ſubject of future conſideration.

SECT. III. EXAMP. III.

in the neighbourhood of that very ſpot where Deucalion is ſuppoſed to have firſt landed after the flood. But ſhe had previouſly found a pomegranate, which ſhe put into her boſom, and became pregnant through its influence. In this ſtate ſhe was ſhut up by her father, that ſhe might periſh by famine; but, during the time of her confinement, ſhe brought forth Attes; and this was the perſon who introduced the rites of Cybele into Lydia.

Analyſis of the hiſtory, with a view to aſcertain the applicability of the term.

Mr. Bryant, who has mentioned the principal circumſtances of this hiſtory, in his ſyſtem of analyſis, has, at the ſame time, given it as his opinion that Nana might poſſibly have been only a miſtake for Naua, which was one denomination for the Ark of Noah*: but I muſt confeſs that I do not perceive any ſufficient reaſon for this ſuppoſed alteration of the term, more eſpecially as the learned writer himſelf ſubjoins, that "the patriarch (Noah) appears to be ſometimes alluded to under the name of Nun, which is not much unlike Nana." This latter obſervation is of great importance; for theſe words not only reſemble each other in ſound, but are wonderfully applied to the commemoration of the ſame event.

Nun.

Nun is literally the ſame word with *Nun* of the Chineſe. And it was an epithet conferred upon the regenerator of man-

* Analyſis, vol. ii. p. 381, and note in page 382, of the ſame volume.

SECT. III.
EXAMP. III.

kind, in order to denote the weak and diminiſhed ſtate to which the world was reduced in his time; when the poor remains of the human race, upborn by the waters of a ſhoreleſs deep, were reſcued from that cataſtrophe which had laid the globe in ruins. It was therefore a characteriſtic of the ſame perſon, whom we have elſewhere diſtinguiſhed by the titles of Dagon and Oannes *. As a further proof of this, the ſame term was uſed among the Syrians to ſignify *a fiſh*. But fiſh were held particularly ſacred among this people, and no one was permitted on any account to feed upon them. They had even their Atargatis, who, like the fictitious perſons juſt mentioned, was generally repreſented under the ſymbol of the human form blended with that of one of theſe creatures †.

The relation of Nun to Nana.

Nana is only Nun, a little varied, and increaſed by a feminine termination; and while the latter of theſe terms related to Noah himſelf, the former did as certainly reſpect the infant colony, which was preſerved with him in the Ark. The tradition above alluded to is inaccurate in ſeveral particulars; yet there is a ſufficient number of circumſtances to determine the fact in which it originated.

Reaſons, why the

I. The perſon who is called by this name, is repreſented as

* See page 107.

† Αυτη δε το μεν προσωπον εχει γυναικος, το δε αλλο σωμα παν ιχθυος. Diodor. Sicul. lib. ii.

SECT. III. EXAMP. III.

whole ſtory has a relation to thoſe ages which immediately ſucceeded the deluge.

the daughter of a king of Phrygia; but the Phrygians were allowed by the Egyptians themſelves to have been the firſt of men; and hence ariſes a ſtrong preſumption in favour of the high antiquity of this portion of hiſtory.

II. The name of this ſovereign is not mentioned with any preciſion*, but that of Deucalion is introduced immediately after; and this renders it highly probable that Deucalion himſelf was the monarch in queſtion. For who, upon any other principle, can aſſign the reaſon, why the name of the daughter ſhould have been preſerved to theſe diſtant ages, while that of the father was ſuffered to periſh? Tradition has ever been fertile in invention; and, whether the hiſtory in this caſe were true or falſe, it would have been equally eaſy to have tranſmitted both names as either.

III. She is further ſaid to have reſided near the ſame ſpot, where Deucalion firſt landed after the abatement of the waters; and it is a certain fact, that the great patriarchal family remained for a conſiderable time on the more elevated grounds of Armenia, in the neighbourhood of Mount Ararat, before the increaſe of population obliged them to extend themſelves to the plains, and make emigrations to other regions.

* Various names are indeed mentioned; but this variety argues the great uncertainty of the traditions in queſtion, with reſpect to this circumſtance. It is remarkable, however, that Diodorus Siculus ſtyles him Meon; which is the ſame with Menes, and denotes the Deus Lunus, or Arkite God. Vol. i. page 226.

IV. But

SECT. III.
EXAMP. III.

IV. But her father ſhut her up, with an intent to deſtroy her; and while ſhe was thus deprived of liberty ſhe is repreſented as giving birth to Attes. Here the hiſtory deviates in ſome degree from the truth; for ſhe was not confined in the Ark for the ſake of deſtruction, but preſervation. Yet though there is an error in this part of the account, there is a circumſtance recorded in it, which is of the moſt intereſting and important nature—and that is, the birth of Attes. If we correct the ſuppoſition, that, becauſe he came out of the Ark, he was born in it, it will be found to be wonderfully conſentaneous with the teſtimony of the inſpired writings. He is reported to have been the firſt who introduced the ſacred rites of the mother of the gods into Lydia. He, or his immediate poſterity were certainly the firſt who introduced them into the world: for under this fictitious appellation of Attes* (or Ait-Es, "*the glorious Sun*") we eaſily recogniſe the character of the idolatrous race of Ham, as well as one title of that patriarch himſelf. For, the word Ham ſignifying heat, and the effects of heat—when his poſterity addicted themſelves to the worſhip of the ſolar orb, the application of this term to that deity became too obvious to eſcape their notice; and this uſe of his name, added to their veneration for the founder of their family, was the cauſe why they very early began to reverence Ham as a divinity, and to ſtyle themſelves Ammonians.

* The name is varied in Attis and Atys.

Attes

SECT. III. EXAMP. III.

Attes therefore and Ham were nearly ſynonymous names for the ſame perſon.

Concluſion.

For theſe reaſons I am induced to believe, that Nana, and not Naua, is the true reading; and I am further confirmed in this opinion when I perceive, that Nanæa* was one title for Diana among the Perſians, and that Nannachus was an ancient denomination for Noah†. The hiſtories of both theſe perſonages are ſtrongly alluſive to the events of the ſame age. The former was the ſiſter of Apollo, and produced with him at the ſame birth; and is therefore emblematic of the firſt lapſe of the human race into idolatry. The latter is ſaid to have flouriſhed in regal ſtate before the flood, to have foreſeen and bitterly lamented its conſequences, as alſo to have made proviſion for his own ſafety. His name is highly ſignificant; it is Nan-nachus‡ "*the royal Nun;*" and affords a convincing proof that Nan and Nun are ſometimes commutable terms.

* 2 Maccab. ch. i. ver. 13, &c.

† Suidas in vocem Ναννακος.

‡ Nechao, Nechia, Necho, Necos were all names well known in Egypt, and applied only to kings of that country. Nakius, or Nicü Villa, was the metropolis of Lower Egypt. Hence the term *Nachus* is plainly Egyptian. It had a reference to victory or ſuperiority; and is ſtill preſerved in the Greek word Νικη, of the ſame import.

EXAMPLE

EXAMPLE IV.

Concerning the Terms Ζαν, Ζην, Σηνα, *&c. and the Origin of the Words* Ζαγκλη *and* Σαγκος.

SECT. III. EXAMP. IV.

RADICALS.

Chineſe ÇAN—"to ſhine with brightneſs *."

Sun—This term is uſed to denote "any luminous object," and metaphorically, "ſplendour, clearneſs of expreſſion," &c.

German Sonne
Saxon ſunne } "the Sun."
Dutch Son

Engliſh *Sun*, the glorious orb of day. Alſo *ſcan*, to examine minutely.

Galic *San*—"holy."

Soinean—"fair weather."

Seiniſter—"a window," the ſame as the Welſh *Feneſtr*, the Latin *Feneſtra*, and the French *Fenêtre*; which

* Here we have one inſtance of the great intricacy of the Chineſe language, in which the ſame word, pronounced in the ſame manner, ſhall nevertheleſs have very different ſignifications. It is the character, which is affixed to them, that chiefly makes the diſtinction. And from this circumſtance it frequently happens, that two literati of China, engaged in converſation, will not be able to underſtand each other, without repreſenting, either upon the hand, or in the air, the character of the doubtful term. *Çan*, with one letter (p. 123) ſignifies "to ſing;" and here with another, "to ſhine with brightneſs."

are

SECT. III. EXAMP. IV.

RADICALS.

are all of the ſame original, being compounded of San or Sun, (diverſified in Sein and Fen) and ſome other word analogous to Eatha, or Iter; and therefore ſignify "a paſſage for the light."

Tunnach—"ſhining."

Teine—"fire."

Welſh *Hinon*—"ſunſhine," the ſame with *Soinean*.

Tunny—"ſunny, or ſhining."

Tan—"fire."

Latin *Sanè* is an adverb expreſſing certainty, clearneſs of knowledge, fullneſs of aſſurance.

Sano, "to heal," &c. The analogy in this inſtance is obvious, becauſe health always improves the appearance of the countenance *.

Ζαν. Greek Ζαν was the Dorian name of Jupiter, the Ammon of the Egyptians †. It was no other than the San, Zan, &c. of the Eaſtern nations, and ſignified the Sun.

Ζην. The Ionians expreſſed it Ζην.

Σηνα. Σηνα was a denomination, among the Lacedæmonians, for the ſacrifices which were offered up to this deity ‡. And hence Σηνιατηριον, a "ſieve;" becauſe that inſtrument was frequently had recourſe to, in the proceſs of divination.

Σηνιατηριον.

* ϹΗΣΝΙ ſignifies "a phyſician," among the Copts, to this day.

† Αμμων γαρ Αιγυπτιοι καλεουσι τον Δια. Herodot. lib. ii. c. 42. His name is almoſt literally Am-On, that is, *Ham the Sun*. Egypt is ſtyled "the land of Ham."

‡ Σηνα, θυσια—Λακωνες. Heſychius.

Ζανιδες

SECT. III. EXAMP. IV.

Ζανιδες was a title by which princes and illuſtrious leaders were ſometimes diſtinguiſhed. Of this term notice has been already taken in a former page *. Ζανιδες.

From the ſame radical is alſo formed Σανιδες; which was a name for thoſe tables, on which the laws, and every thing relating to the adminiſtration of juſtice, were anciently inſcribed among the Athenians †. Σανιδες.

Many names of places occur likewiſe in Greek writers, which are compoſed in part of this term; and all theſe ſpots were very early peopled by colonies of Ammonians. Names of places conſidered.

Sane ‡ was a city of Macedonia between Mount Athos and Pallene; this was no other than San-A, "*the place of the Sun;*" for the whole of this diſtrict was of the higheſt reputed ſanctity: part of it was actually Phlegraïc, and celebrated as the place of encounter between Hercules and the Giants §. The metropolis of Apollonia in Phrygia was called Sanaos ‖, becauſe it was devoted to the worſhip of San-Ees, "*the illuſ-*

* See page 105, note ‡.

† Σανις, λευκωμα ἐν ὡ ἀι γραφαι Αθηνησιν ἐγραφοντο ὡρος τες κακεργες. Heſych.

‡ Steph. Byzant. Sanea was the name of an ancient city in India of the ſame import. Ibid.

§ The ſubject of this encounter will be conſidered at large in the hiſtory of Hercules.

‖ Strabo, lib. xii. The ſame place is called Vanida by Ptolomy.

SECT. III. EXAMP. IV.

trious luminary of day." Sanina * was a city bordering upon the Red Sea, ſo named from San-Ain, "*its conſecrated fountains.*" And Zancle † ſeems to have derived its name from Zan-Cal-A, becauſe it was ſituated in a region abounding with eminences ſacred to the Sun, lying exactly between the Chalcidic mount and the promontory of Pelorus. The province, in which it ſtands, is called Val di Demona to this day. The whole of it was anciently fabled to be the place of puniſhment for the defeated Giants. Prometheus, who ſtole the fire of Jove, Briareus, with his hundred arms, and the reſt of the Titan brood, lie all extended beneath the burning load of Ætna, and trouble the adjacent countries with their ſtruggles after liberty. Hence, conſiſtently with the ſuperſtitious notions of thoſe early times, it was a diſtrict of peculiar ſanctity, and ſacred to Jupiter or the Sun.

Ζαγκλή.

Uncertainty reſpecting this word.

There is a very great uncertainty among early writers, as to the origin of this latter name. Some ſuppoſe that it was derived from Zanclus, whom they pretend to have been a Γηγενης, or Giant of the Titan race; others from a fountain, which they chooſe to call Zancle; others again from the cir-

* Steph. Byzant. Sannina is another city of nearly the ſame name mentioned by Ptolomy: it was in Media, and bordered upon the Hyrcanian or Caſpian Sea.

† Ζαγκλη was certainly the moſt ancient name of this city. Heſiod mentions it as long known before his time.

cumſtance

cumſtance of Saturn hiding his ſickle at the place known by this name*. But this variety of abſurd and fabulous accounts affords a favourable teſtimony to the derivation juſt given; for certainly any ſuppoſition, which at all accords with the well known practice of ancient times, and with the analogy of the language then in uſe, muſt have the preference to ſuch idle and inconſiſtent tales.

Ζαγκλη, ſignifying a ſickle—whence?

It is probable that the term Ζαγκλη acquired an application to *the ſickle*, from the great reſemblance which exiſts between the curvature of the bay of Meſſina, and the form of that inſtrument. To this circumſtance indeed the more recent names of Meſſana or Meſſina bear likewiſe ſome alluſion; and the ſame thing is further probable from the uncommon fertility of that part of the iſland.

But there are many other names of places, rivers, and mountains, which are compoſed in part of the ſame word, and originated in the practice of the ſame idolatrous worſhip, which was prevalent in the firſt ages.

The name of Chus, the ſon of Ham, is very remarkably

* Οἱ μεν ἀπο τȣ Ζαγκλȣ γηγενες, ἡ ἀπο κρηνης Ζαγκλης, οἱ δε ὁια το ἐκει Κρονον τȣ δρεπανον ἀποκρυψαι. Stephan. ex Hecatæo.

SECT. III. EXAMP. IV.

Σαγκος or Sancus.

preſerved in a title of the chief deity of the Sabines. It is Sancus, the ſame as San-Chus; and ſhews that their veneration for this patriarch had been very early confounded with the principles of the Sabian religion. He was conſidered the ſame as the Ζευς Πιςιος* of the Greeks, and was reputed the founder of the Sabine race. In this latter capacity they are repreſented as chanting forth his praiſes, and invoking his aſſiſtance, in their march againſt an enemy——

——— pars Sancum voce canebant
Auctorem gentis †———

Sancio, and Sanctus.

His name ſeems to have given riſe to the Roman terms *ſancio*, and *ſanctus*; for Sanctus is certainly uſed as another appellation for the ſame perſon,

Sancte pater, ſalve; cui jam favet aſpera Juno
Sancte velis libro dexter ineſſe meo.
Hunc, quoniam manibus purgatum ſanxerat orbem,
Sic Sanctum Tatiæ compoſuere Cures ‡.

Theſe two laſt verſes have clearly tranſmitted the ſubſtance of a very ancient and important tradition, which leaves little doubt with reſpect to the perſon intended, and affords an evi-

* Τεττον δε τον Σαγκον ὑπο τινων Πιςιον καλεισθαι Δια. Dionyſ. Halicarnaſ. lib. ii. The ſame Dionyſius adds in another place, Εν Ἱερῳ Διος Πιςιᾳ ον Ρωμαιοι Σαγκον καλεσιν· lib. iv.

† Silius Italicus, lib. viii. ‡ Propertius, lib. iv. eleg. x.

dent

dent proof, that he was believed to have had a principal concern in the renovation and government of the human race. SECT. III. EXAMP. IV.

EXAMPLE V.

Concerning the Origin of the Terms Θυωνη *and* Θυατειρα, *and the Hiſtories to which they allude.*

RADICALS. EXAMP. V.

Chineſe SU—"a ſacrifice." The ſame word relates alſo to the office of the prieſthood; and additionally ſignifies "learned," for none but learned men in China are admitted to the altar.

Su alſo ſignifies "to die," in alluſion to oblation in ſacrifice.

Çu implies whatever is offered to the Deity, as the fleſh of animals, fruits of the earth, &c.

German **Suhnen**, "to atone, or make expiation for."

French *Tuer*, "to kill, or ſlaughter."

Iriſh *Gu*
Welſh *Gwayw* } "the ſpear"—an inſtrument of death.

Latin *Thus*, the frankincenſe, which, among the Romans and ſome other nations, was always burned during the time of ſacrifice.

Thuribulum was the name of the ſacred veſſel, which contained it.

Coptic coor, "aromatics, odours, and frankincenſe."

Greek Θυω, "to kill or offer up in ſacrifice." Hence Θυσια, Θυω. Θυσιαζω, &c. Θυος,

SECT. III. EXAMP. V.

Θυος, "the offering itſelf," and alſo "the frankincenſe."

Θυος.

Θυηλη, Θυειλω, &c. are derived immediately from Thu-El, "ſacrifices offered to the Deity."

Θυηλη and Θυαλω.

On was an Egyptian title for the Sun *; and Thu-On is a term, which would naturally denote "the offerings made to this god:" but Θυωνη was a title for Semele among the Greeks †. This will be the proper ſignification of Θυωνη, if we ſhould ſuppoſe the concluding η to be merely a termination: but if we derive it from Thu-On-A, it will then apply to the celebrity of the country, where this ſyſtem of religious worſhip was firſt eſtabliſhed. In this ſenſe it will be analogous to Alcumena, Halcyone ‡, and ſeveral other names which might be mentioned. The whole hiſtory of this goddeſs is certainly an allegory, alluſive only to the early practice of the rites of fire; and I believe that this laſt inſtance of etymology will give the true import of her name.

Θυωνη a name of Semele.

She is ſaid to have been the daughter of Cadmus §: and, if we conſider the nature of his character, as it will be developed

Reaſons why Semele is repreſented as the daughter of Cadmus.

* ωπ †ßaKI, Ἡλιϐπολις· "the city of the Sun." See Woide's Lexicon Ægyptiaco-Latinum. Potiphera was a prieſt of On, at Heliopolis. Geneſ. ch. xli. ver. 45.

† Θυωνη, ἡ Σεμελη. Heſychius.

‡ The hiſtory of Alcumena will be conſidered in the beginning of the ſeventh Section; that of Halcyone in the third part of the ſixth Section.

§ Καδμον, ἐκ Θηϐων ὀντα των Αιγυπτιων, γεννησαι συν ἀλλοις τεκνοις και Σεμελην. Diodor. Sicul. vol. i. p. 27. edit. Weſſel.

more

SECT. III. EXAMP. V.

more fully hereafter, the truth of this part of the account will appear obvious. Cadmus was merely a perſonification of thoſe temples in Egypt, where theſe idolatrous rites were undoubtedly performed with the greateſt extravagance. And ſuch ſacred edifices were, in general, charged with hieroglyphical inſcriptions *; on which account he has been fabled by tradition as the inventor of letters. But, from theſe circumſtances, we ſhall eaſily perceive the reaſon why Semele has been repreſented as the daughter of this hero. For the altar muſt have been erected before any ſacrifices could have been offered upon it: the conſecrated fane muſt have reared its venerable and widely extending front, before the ſolar worſhip could have been conducted with a pomp and magnificence, correſpondent with the wild and enthuſiaſtic notions, which at firſt introduced it.

On the firſt ſuppoſition with reſpect to the etymon of her name.

Such will be the proper import of this part of the fable, if we derive Θυωνη from Thu-On: but, if we ſuppoſe it

on the ſecond ſuppoſition.

* This was more particularly the caſe with reſpect to the great temple at Thebes; from which place Cadmus is ſaid to have brought his colony into the regions of Phœnicia and Greece. The Cadmians certainly came from thence; but that does not appear by any means to have been the place from which they performed their firſt emigration. The origin of the hiſtory of their leader, in part at leaſt, was clearly of a prior date; and had its commencement in the territory of Chaldæa.—This, I hope, will be made fully to appear in a future page.

formed

SECT. III. EXAMP. V.

formed from Thu-On-A, this latter etymon will more naturally apply to the general ſcope of the hiſtory; and will equally adapt itſelf to this portion of it in particular. For any region, Chaldæa for inſtance, would only then become celebrated for its devotion to this ſyſtem of idolatry, after the altars and temples had been raiſed, and every requiſite furniſhed, which were neceſſary for the proper performance of the various rites connected with it.

In both caſes, therefore, Semele was the daughter of Cadmus; and theſe are the only methods of interpretation, which can at all render the traditions reſpecting theſe perſons conſiſtent with themſelves.

Σεμελη and Θυωνη nearly ſynonymous.

It is a remarkable circumſtance in favour of this latter derivation, that, if its truth be admitted, the titles Semele and Thyone will be found to have, as nearly as poſſible, one and the ſame meaning. Semele is (Shem or) Sem-El-A, *the region ſacred to God the Sun;* Thyone will be literally Thu-On-A, *the region of ſacrifices offered to the Sun.* And it is clear beyond almoſt the poſſibility of contradiction, that they muſt have conſtituted the diſtinguiſhing appellations of ſome very celebrated country in ancient times. Diodorus Siculus informs us, that Θυωνη was one name for *the Earth* among the ancients.

Θυωνη—one title for the earth.

SECT. III. EXAMP. V.

analogous to Τιταια.

ancients*. In this reſpect it is exactly ſimilar to Titæa, the title of a perſon who is deſcribed as giving birth to the Titans; yet who, in reality, was only the Tit-Aia, or *land of the Tith* †, thoſe *conſecrated elevations*, which were erected, in Chaldæa firſt, and afterwards in other places, in honour of the great luminary of day: on which account, after her apotheoſis, ſhe obtained the title of Γης, or *the Earth* ‡. Hence it is plain, that there was not originally included under theſe denominations any idea of the whole terraqueous globe, but that only of ſome much beloved and long remembered country. And undoubtedly that country was Chaldæa. It was here that idolatry firſt began to rear her rebellious ſtandard: it was here that the lofty temple firſt proudly roſe above the plain; and that the firſt ſacrifices were offered to the ſolar orb.

No ſuch title originally—but only for Chaldæa.

The reaſon of this miſapplication of the term.

Theſe, with many other hiſtories of the ſame complexion, were imported from Chaldæa into Egypt, and thence into Greece. And, in their removal from place to place, and

* Θυωνην ὑπο των ἀρχαιων την ΓΗΝ ωνομασθαι. Diodor. Sicul. vol. i. p. 231.

† See the hiſtory of Titæa as conſidered hereafter. The number of theſe Tith was limited to eighteen, according to the fable of the Atlantians. Diodor. Sicul. vol. i. p. 225.

‡ Αποθεωθηναι μετα την τελευτην ὑπο των ευ παθοντων, ΓΗΝ μετονομασθεισαν. Ibid. vol. i. p. 225.

SECT. III. EXAMP. V.

through the injuries which muſt affect all oral tradition in a long ſeries of years, they have been gradually reduced to the ſtate in which we now behold them. The plain of Shinar was, on ſeveral accounts, the object of long remembrance, and of high veneration with the Cuthites and their adherents. They therefore endeavoured to retain the memory of it in a variety of titles, all alluſive to the grand ſyſtem of idolatrous worſhip, which they aſſumed to themſelves the credit of having firſt eſtabliſhed in the world: among theſe were Thyone and Titæa. But the true and original import of theſe terms became at length obſcured; and the facts connected with them were no longer remembered. For which reaſon, when, through a reſpect for what had been handed down among them from time immemorial, they deified theſe titles, they, by the ſame act, transferred to the whole earth what had been primarily intended to repreſent only a ſmall part of it—one particular region or diſtrict. They preſerved, it muſt be confeſſed, the ſignificancy of theſe words; but they did it in a ſenſe, which was as far extended beyond their genuine ſcope, as their notions of things had become eſtranged from the truth of hiſtoric narration. This was an error by no means unnatural; and our own obſervation will eaſily convince us, that it has actually obtained in more caſes than one.

There

SECT. III. EXAMP. V.

Some parts of the hiſtory of Semele conſidered;

There are ſeveral paſſages in the hiſtory of Semele which will further corroborate the juſtice of the foregoing remarks.

Jupiter is ſaid to have been captivated with her beauty, yet to have deſtroyed her by the power of that majeſty with which he approached her*. But by Jupiter, the ſupreme deity of the Gentile world, we muſt underſtand the Sun; and therefore his amour, in this caſe, will only amount to the eſtabliſhment of his rites in ſome country lapſing into idolatry †.

and their correſpondence with the evidence of ſacred hiſtory traced.

She is likewiſe ſaid to have expired "amid thunderings and lightnings," μετα βροντων και ἀςραπων—and it is eaſy to collect from this circumſtance, that ſome dreadful calamity muſt have been the conſequence of this wickedneſs. But which was the country, where the firſt general apoſtacy of mankind from the true God had its commencement? and in what region did this dereliction of duty meet with the moſt ſignal inſtance of divine judgment? Certainly in Chaldæa only. It was there that both the crime was committed, and the puniſh-

* The hiſtory may be ſeen at large in Diodor. Sicul. vol. i. p. 247.

† It is a fact, which ſtrongly confirms and illuſtrates this opinion, that, in the ſacred writings, the terms *adultery* and *fornication* are often uſed to expreſs idolatry, or the departure of any people from the worſhip and ſervice of the true God.

SECT. III. EXAMP. V.

ment inflicted. That infatuated multitude, who had aſſembled at, and been concerned in the building of, Babel, were from thence "diſperſed abroad upon the face of the earth; and they left off to build the city*." Here then was a kind of civil death. The country, where they fondly hoped to have immortalized their name by a religion of their own inſtitution, and from which they had taken every meaſure to prevent a diſperſion †, became abandoned. And every proſpect they had formed of power and aggrandizement, as attached to that particular ſpot, was blaſted for ever.

Thoſe ancient writers, who have made any alluſion to this event, have in general agreed, that the elements themſelves were greatly concerned in bringing it to paſs. They force together the ruthleſs whirlwind, the fire of the gods, and all the dread artillery of heaven; and cauſe them to beat with combined and reſiſtleſs fury.

On that proud tower to ſwift deſtruction doom'd.

But to the fall of this tower ſucceeded the immediate diſſolution of the ſtate, and the deſertion of the country; which therefore may be ſaid to have ſunk beneath the vindictive manifeſtation of the divine majeſty, and to have breathed forth

* Geneſis, ch. xi. ver. 8. † Geneſis, ch. xi. ver. 4.

its

its political exiſtence amidſt all the horrors of devouring flames. SECT. III. EXAMP. V.

It did not however ſo quickly reſign this exiſtence as to prevent the propagation of the ſame idolatrous principles elſewhere. The colony which had ſettled at Babel were not deſtroyed; they were only diſperſed, and diſtreſſed for a time by a confuſion of lip. But to whatever regions they retired, to thoſe they conveyed likewiſe the ſame corrupt notions of religion, and the ſame abominable rites. Hence the ſeeds of impiety ſprung up anew in other quarters; and, by thoſe means, in proceſs of time, were ultimately diffuſed over every part of the earth. This is what we may clearly underſtand by the abortion ſuffered by Semele at the time of her death: for the infant produced on this occaſion was Dionyſus or Bacchus; who was the ſame as Oſiris, or the Sun; and therefore the object, in ſubſequent ages, of general adoration in the Gentile world.

Concluſion.

So exactly does the analyſis of this tortured fact cauſe it to agree with the teſtimony of holy writ, and with that of the moſt genuine and reſpectable antiquity.

Semele, as we have juſt obſerved, was conſidered as the mother of Bacchus; who, from this circumſtance, has ac-

SECT. III. EXAMP. V:

quired the additional epithets of Thyoneus among the Romans, and Θυωνιδας among the Greeks *. And, without doubt, as Bacchus was the ſame as Oſiris †, or the Sun, theſe titles have not been entirely miſapplied. They were derived from Thu-On-A, the diſtinguiſhing characteriſtic of the places devoted to his worſhip; and were therefore applied to him for a reaſon analogous to that, for which Apollo was ſtyled Delius or Cynthius, and Jupiter Chryſaoreus or Capitolinus.

Θυωνιδας a title of Bacchus.

Θυαδες.

It is remarkable, that the prieſteſſes, who celebrated the rites of this offſpring of Thyone, were themſelves ſtyled Thyades. This was no other than the plural of Thu-As ‡, a word of the ſame import with Thu-On, which denoted the ſacrifices offered to him.

Names of places conſidered.

The ſame radical is ſtill preſerved in the names of many places, which were once ſacred to the God of day. Among

* Heſychius in vocem Θυωνιδας.

† Τον μεν Οσιριν μεθερμηνευομενον ειναι Διονυσον. Diodor. Sicul. vol. i. p. 17. edit. Weſſel.

‡ Θυας, Thuas. The rites of Bacchus preſented, both in Greece and Italy, nothing but ſcenes of the wildeſt confuſion. The moſt abominable indecencies were practiſed even by women: and the ſtyle of their dances has been well preſerved by Heſychius in his liſt of ſynonymies, Θυας, Πηδησας.

theſe

SECT. III. EXAMP. V.

theſe Thyamis*, Thyeſſus†, Thyſſus‡, and Thyella§, are of very obvious analyſis; and determine the people, by whom they were invented, to have been of the Ammonian race. The city of Thyatira in Lydia has received this denomination, in conſequence of its being a place conſecrated to the worſhip of the Sun, under the title of Athyr. It is a compound of Thu-Athor-A. Athyr or Athor is only Ait-Or, "*the glorious Sun:*" it was the name of an Egyptian deity‖; and, as a proof that, in this inſtance, it had been brought from Egypt,

Thyatira—the hiſtory connected with this term.

* Thucydid. This was a promontory of Epirus ſeparating Theſprotia from Ceſtrina. There was alſo a river of the ſame name, in the ſame region, mentioned by Pauſanias, lib. i. c. 11.

† Thyeſſus was a city of Lydia. There was alſo another of the ſame name in Piſidia. Steph. Byzant. de Urbibus.

‡ Thyſſus was a town in Macedonia upon Mount Athos, called Thyſſus by Herodotus, and Thyſſa by Strabo.

§ Thyella was a town of the Bruttii. It is called Θυελη by Herodotus.

‖ She was the ſame deity who was worſhipped in Syria under the name of Atargatis, *Αταργατιν την Αθαραν.* Strabo, lib. xvi. Her temple in Egypt was ſituated in the city called by Herodotus *Αταρβηχις*, lib. ii. c. 41. This, in the Egyptian language, will be no other than ⲡⲁⲑⲱⲣ ⲑⲃⲁⲕⲓ the *city of Venus*, or Athor. Its modern name, if I am not miſtaken, is ⲑⲣⲉⲃⲓ——Athribis.

Athor, among the Egyptians, was likewiſe the name of their third month. According the Kircher*, it was pronounced both ⲁⲑⲱⲣ and ⲁⲑⲱⲣ; and its beginning anſwered to the twenty-eighth day of October. On the ſeventeenth day of this month, at which time the Sun enters Scorpio, they uſed to celebrate the rites of Oſiris, and his myſtical enſhrinement. But I have already obſerved (p. 15, and elſewhere) that this hieroglyphic had a clear and decided relation to the event of the general deluge, through which Oſiris, or Noah

* Oedip. Ægyptiac. claſſ. vii. par.ii. c. ii.

(who

SECT. III. EXAMP. V.

Thyatira collateral with Pelopia and Euhippa.

Egypt, we are informed by Pliny, that the ſame city was likewiſe known by the names of Pelopia and Euhippa, the roots of both which words were largely imported into Greece from that country.

There is ſo much valuable and curious hiſtory connected with theſe terms, that they juſtly merit a particular conſideration.

Hip—the import of this word.

Hip, diverſified in Hippa, Hippia, &c. was a ſacred term much uſed in Egypt; we may perceive that it was conferred as ſuch upon Arſinöe, the queen of Ptolemy Philadelphus*. It was alſo a word of great eminence in Greece, as appears by its being frequently made uſe of both in a ſimple and compounded ſtate. But it will be obſerved, in general, that whenever the terms Hippia, Hippa, or Hippos are introduced

It was miſunderſtood by the Greeks, and occaſioned many errors in their hiſtorical accounts.

(who was afterwards adored under the ſymbol of the Sun), was miraculouſly preſerved. It is alſo remarkable, that the Egyptian Venus, or Aphrodite, or Athor (for theſe were only different titles of the ſame deity), was deſcribed as having herſelf emerged from the ſea. In Syria, indeed, the ſame goddeſs was on this account repreſented as half woman and half fiſh. Hence therefore is apparent the peculiar propriety of celebrating the rites of Oſiris on the ſeventeenth of this month. For then the waters of the Nile, the deluge of Egypt, had in a great meaſure ſubſided; and the dry land made its appearance.

* Ἱππια, Αρσινοη ἡ τȣ Φιλαδελφȣ γυνη. Heſychius. The term Hippa was not unknown in Chaldæa; it occurs in the name Barſippa, which was the ſame with Erech, and ſignified the Ark.

in

in the names which occur in the Grecian detail of any very ancient hiſtory, there are mentioned, at the ſame time, ſome concomitant and inconſiſtent circumſtances relating to horſes. This is a conſequence of the word Ἱππος being the name for thoſe creatures in the language of the Greeks; whoſe vanity prompted them to refer the credit of every foreign tradition to their own country, and whoſe ignorance and miſapplication of terms was the cauſe of numberleſs miſtakes. In its original ſenſe it had no excluſive relation to horſes; but a manifeſt alluſion to the Ark of Noah. For which reaſon we are aſſured by Heſychius, that it was the ſame with Ἀργος; and alluded to the hiſtories of Danaüs and Poſeidon*.

The word occurs in many names of antiquity.

In conſiſtency with the ſame principle we ſhall find, that this word occurs, in compoſition, in the names of ſeveral perſons, who are ſaid to have been concerned in the moſt early enterpriſes by ſea. The firſt man who ſailed from Arabia to India was called Hippalus. Hippalcimus, a ſon of Pelops and Hippodamia, was one of the Argonauts. Hippothoön was a

* Ἱππειον, το Αργος, απο Ἱππης τȣ Δαναȣ. Heſych. But Αργος was a name clearly derived from Erech: thus, Erech, Erecca, Arecca, Arca, Argo, Argos. Ἱππειος, Ποσειδων, &c. Ibid.

The term Ἱππος ſeems to have been originally applied to horſes in common with the Ark, from ſome fanciful analogy in form or ſome other circumſtance imagined to exiſt between them. Hence the fable of the horſes of Poſeidon, or Neptune; whoſe hiſtory bears a manifeſt reference to the voyage of Noah.

SECT. III. EXAMP. V.

ſon of Neptune. Hippodame was one of the daughters of Danaüs, brought with him in his voyage from Egypt to Greece. Hippodice was another of the Danaïdes. Hippothoë is fabled to have been one of the Nereïdes, or nymphs of the ſea. Hippodamia was one title for Venus, who ſprung from the main *. The town of Oncheſtos in Bœotia was founded by a ſon of Neptune of the ſame name; and was peculiarly ſacred to Hercules, under the title of Hippodites†. There was alſo a feſtival, held in honour of Neptune in Arcadia, which was ſtyled Hippocratia.

Alſo in the name of the Ibis;

The Ibis, which was perhaps the moſt ſacred bird‡ of Egypt, had alſo its name from the ſame root, (Hip): the term is ſtill preſerved unaltered in the Coptic ϩιπ §. It was an *aquatic* fowl of the crane kind; and was particularly ſerviceable to the Egyptians, in deſtroying the ſerpents, and other noxious animals, with which their country was in-

* Ἱπποδαμεια, ἡ Βρισηις, και Αφροδιτη. Heſychius.

† Ἱπποδιτης Ἡρακλης, ὁ ἐν Ογχηστω τιμωμενος; οἱ δε ἐν Θηβαις. Ibid.

‡ Herodotus has informed us, that all the brute creatures in Egypt were ſacred, whether wild or tame; that "if any perſon killed one of theſe wilfully, he was puniſhed with death; if by accident, he muſt then ſubmit to whatever fine the prieſt might appoint: but that if any one deſtroyed the Ibis, or the Hawk, either accidentally or with deſign, he was, in theſe caſes, to be neceſſarily adjudged to death." Herodot. lib. ii. c. 65.

§ ϩιπ—Ibis. Woide's Lexicon Ægyptiaco-Latinum.

feſted.

SECT. III. EXAMP. V.

and in ϵπιπι, the name of an Egyptian month.

feſted *. ϵπιΗπ, or, as it is otherwiſe called, ϵπιπι (Epipi), ſeems to be only ϱπι in a ſtate of reduplication, diſmiſſing the aſpirate. This was the name of the eleventh month in the Egyptian year. It commenced on the twenty-fifth day of our June; and was the ſeaſon at which the waters of the Nile began rapidly to riſe. Hence we may conclude that the term had ſome very peculiar alluſion to a ſtate of inundation. And, to be convinced ſtill further that this was the caſe, it is only neceſſary to remark, that the Egyptians, as appears from the Menſa Iſiaca, had actually a Deity with the head and neck of an Ibis, whom they ſuppoſed to have preſided over the annual increaſe of their river †. This month has therefore moſt probably acquired its name from the following circumſtance—that it was that time of the year, when the Ibis, being deprived of all ſuſtenance on ſhore, would be reduced to the neceſſity of fiſhing for it, upon the ſurface of the increaſing and widely extending flood. The Egyptians were the moſt ſuperſtitious of mankind; and when they ſaw this bird, which they conſidered as a divinity, engaged in this manner, they would naturally impute to him ſome of the hidden virtues, and myſ-

* The qualities of this bird are thus deſcribed by Cicero: "Ibes maximam vim ſerpentium conficiunt, cum ſint aves excelſæ, cruribus rigidis, corneo proceroque roſtro." De Nat. Deor. lib. i. Diodorus Siculus ſays of them, "that they were of great ſervice in deſtroying ſerpents, locuſts, and the canker-worm." Vol. i. p. 98. edit. Weſſel.

† Kircher. Œdip. Ægyptiac. Menſa Iſiaca, Syntag. i. c. 5. vol. iii. p. 96.

SECT. III. EXAMP. V.

terious powers, of the Genius of the Nile. They plainly gave him a preſiding influence; for they repreſented him in hieroglyphics as the Numen IBIMORPHON of Egypt.

The connection therefore between the words ϩπ, επππ, and επΗπ is obvious; and no leſs ſo is their original ſignification: whence we may be aſſured that the Ἵππη τϐ Δαναϐ, mentioned by Heſychius, can only intend *the Ark of Noah*—that ſacred veſſel, which the Danaïdes, the fifty daughters, or rather prieſteſſes, of Danaüs, had been in the habit of carrying about in ſolemn proceſſion in Egypt; and the rites of which they thence imported into Greece. The ſtory of Danaüs and his daughters was brought firſt from Egypt; and in the courſe of its travels acquired a variety of additions and alterations. Danaüs was clearly, as Mr. Bryant obſerves *, Da-Naüs, *the Ship*. The rites of Danaüs were celebrated in Egypt at a period of very remote antiquity; and one part of theſe rites conſiſted in carrying it about in proceſſion. After this manner were annually performed the melancholy ceremonies of Oſirian worſhip; the memorials of which are ſtill regiſtered upon the walls of the great temple of ancient Thebes. The daughters of Danaüs therefore were only prieſteſſes; ſome part of whom, if not the whole, were at ſtated times employed in attending the proceſſion of the

Ἵππη τϐ Δαναϐ—the meaning of this expreſſion, and the hiſtory to which it alludes.

* Analyſis of Ancient Mythology, vol. iii. p. 247.

ſacred

ſacred Argo. And when this branch of ſuperſtition was brought by the Argæan colonies into Greece, the Danaïdes likewiſe followed the ſtandard of their Deity, and firmly eſtabliſhed his worſhip in that country. This is what we are particularly to underſtand by a paſſage, already cited from Herodotus *, with reſpect to the arrival of Danaüs and Xuth in the territory of Achæa; and it verifies, in the ſtrongeſt manner, a remark I then made, in relation to the import of the word Ιωνες; namely, "that it was plainly a term moſt nearly connected with the rites of Arkite worſhip."

Concluſion reſpecting the original ſignification of this term.

Upon the whole, therefore, the terms Hip, Hippa, Hippos, &c. may be conſidered as tranſmitting a faithful memorial of the general deluge; and of the conſequent introduction of the rites of the Ark, when the ſons of men began to apoſtatize from their allegiance to the true God.

Pelops—the events referred to in his hiſtory.

Something analogous to this may be aſſerted in reſpect to the hiſtory of Pelops, whoſe name is ſtill retained in an ancient name of Thyatira. There is, in truth, only this difference between them—that the hiſtory of this perſon refers to the event, which occaſioned the firſt eſtabliſhment of ſerpent-worſhip; while that which is connected with the word

* Page 83, note marked †. See alſo page 107, and particularly the note *, which will further illuſtrate the ſame ſubjects.

Hippa

SECT. III. EXAMP. V.

Hippa had an alluſion only to the veneration of the Ark *. But both theſe deſcriptions of idolatry had their origin in one and the ſame fact.

Introduction to it.

They ſeem to have been Aſiatic Greeks, who, in the early times of which I ſpeak, occupied all that part of Aſia Minor called Lydia: they were not indeed its original inhabitants, the Ludim; but ſettlers among them from other parts, and principally from Egypt; for the ſhepherds were entirely expelled very early from that country. The coaſts of the Mediterranean on the north were certainly the theatre on which many of their great exploits in remote antiquity were performed; and they muſt have chiefly taken their route this way, before they arrived at the regions of Hellas. All this tract, indeed, is crowded with the monuments they have left

* The worſhip of the Serpent, and the rites of the Ark, were only two diſtinct branches of the ſame idolatrous ſyſtem. For this reaſon, in Egypt particularly, while the Ammonians preſerved in hieroglyphics the ſad memorial of the deluge upon the walls of their temples, they likewiſe ſculptured deeply upon the portals of theſe edifices the ſacred emblem of the winged Serpent embracing and cheriſhing the mundane egg. The degree of veneration in which either of theſe objects was held, in preference to the other, became the means of forming different ſects; which afterwards reſolved themſelves into others, and paſſed under a variety of denominations. Accordingly, in Greece, thoſe who adhered to the worſhip of the Serpent were ſtyled Pelopidæ; while ſuch as retained their ancient reverence for the Ark were diſtinguiſhed by the titles of Iones, Arcades, Argivi, Danaïdæ, &c.

behind

behind them. In Lydia eſpecially, the term Pelops, with its derivatives, occurs very frequently. Pelope was a village bordering upon Phrygia; Pelopia was another name for the city of Thyatira; Pelopea was the daughter of Thyeſtes the ſon of Pelops. It was a name well known in Aſia, before it was at all heard of in Europe: for Pelops himſelf is ſaid to have brought a colony from Phrygia, and to have ſeized upon that peninſular tract of country which was afterwards diſtinguiſhed by his name. Œnomaüs is repreſented as reigning there at that time, and as having a beautiful daughter, with whom Pelops became enamoured. Her name was Hippodamia; and ſhe was heireſs to the whole country *. The connection of this hero with Hippodamia is a circumſtance ſtrongly in proof, that his ſtory is not remotely related to Egypt. And the manner in which he obtained her in marriage, which was by procuring the death of every rival, and, at laſt, that of the father himſelf, is only the corruption of a very ancient piece of hiſtory, which relates to the preſervation of Noah and his family during the flood, and to the ſubſequent introduction of the Ophite rites into the world.

Œnomaüs.

Hippodamia.

Œnomaüs is only Ain-Am-Es, *the fountains of Ham the Sun.*"

Analyſis of the hiſtory of

* This portion of hiſtory is either alluded to, or related much at large, by many hiſtorians, among whom are the following: Diodor. Sicul. vol. i. p. 317, edit. Weſſel. Apollodor. lib. ii. c. 4. Pauſanias, lib. v. c. 17, and lib. vi. c. 11. From which circumſtance its great importance may be in ſome degree inferred.

SECT. III. EXAMP. V.

Œnomaïs and Hippodamia.

Sun." And it is probable that the veneration of fountains and rivers was the moſt early ſpecies of ſuperſtition exiſting in the mind of man. During the firſt ages they would always recall the memory of the deſtruction they had occaſioned, and produce the impreſſions of horror and apprehenſion *. Hence, Water might in time be reverenced as a deity; and be conſidered either as the deſtroyer, or reſtorer, of the human race—their deſtroyer, as it ſwept them away with an overwhelming flood; and their reſtorer, as it buoyed up on its ſurface that privileged veſſel, in which a remnant of them was preſerved. This was actually the caſe. At the ſame time the Ark itſelf was not forgotten, but was alſo allotted a particular portion of divine homage †. And, as if the general corruption of traditional hiſtory could not efface the truth of the fact, or conceal the reaſon for which this Ark was conſtructed, Hippodamia was fabled to be the daughter of Œnomaüs; which, in plain language, will ſignify, that the latter of theſe was the cauſe of the exiſtence or fabrication of the former. So nearly does even this mutilated fragment of antiquity coincide thus far, in a general ſenſe, with the evidence of the inſpired writings.

* In all probability, it was ſoon forgotten that the Rainbow was the emblem of their ſecurity againſt any ſimilar cataſtrophe in future. See Geneſis, c. ix. v. 12—16.

† This Ark is here diſguiſed under the fictitious character of Hippodamia.

Such

SECT. III. EXAMP. V.

Their relation to each other proved.

Such undoubtedly was the original import of that mythological poſition, that Hippodamia was the daughter of Œnomaüs. It had been determined in the divine mind, as the puniſhment of univerſal wickedneſs, "to bring a flood of waters upon the earth, to deſtroy all fleſh, wherein was the breath of life, from under heaven*; and the intimation of this deciſive purpoſe to Noah, accompanied with inſtructions in what manner he was to proceed, gave riſe to the building of the Ark. The relation, therefore, between theſe two fabulous perſonages was founded in fact. It was real; though it was, in ſome ſenſe, proleptical: for, at the appointed time, that dreadful cataſtrophe befel the world, which had already given birth to the means of regenerating the race of men.

Pelops—who, or what?

In Pelops we behold perſonified, and veiled in fiction, the influence of that almighty agent, who directed, cheriſhed, and preſerved the floating embryo, from which the ſyſtem of animated nature has derived its renovation.

Particular circumſtances in the hiſtory of theſe perſonages conſidered.

There are ſeveral curious circumſtances detailed in the fable, which will throw much light upon this interpretation. In the firſt place it is ſaid, that Œnomaüs had been informed by the oracle that he ſhould die by the hands of his ſon-in-law. So, when the divine providence and goodneſs had per-

* Geneſis, c. vi. ver. 11, &c. to the end of the chapter.

SECT. III. EXAMP. V.

ſeveringly attached themſelves to that veſſel which contained the ſmall remains of the ruined world, the flood began to ſubſide; and its waters gradually diſappeared. In this ſenſe, as well as on account of the ſubſequent population of the world, Pelops might be *traditionally* ſtyled the ſon-in-law of Œnomaüs: for I have already proved the relation which ſubſiſted between the latter of theſe perſons and Hippodamia. He fell therefore, according to the prediction of the oracle, that is, by the decree, and according to the foreknowledge of the Deity, by the hands of his own ſon-in-law.

Secondly—It is obſerved that he was a ſkilful charioteer; and therefore, as he had been warned by the oracle with reſpect to his fate, he determined to marry his daughter only to him who would out-run him, on condition that all who entered the liſts ſhould lay down their lives if conquered. This is a deviation from the truth of the hiſtory, which aroſe entirely from a miſconception of the term Hip. This the Greeks transformed into Ἵππος: and, as that word with them denoted a horſe, they therefore ſuppoſed that Œnomaüs was an expert horſeman, and would puniſh with death thoſe who could not out-run him. He certainly made good his threats, though not in the quality of a driver. I have ſufficiently made it appear that the term Hip had no particular relation to horſes, but a very evident one to floating and navigation: and

therefore

SECT. III.
EXAMP. V.

therefore we clearly ſee the reaſon, why thoſe could not obtain *Hip*podamia in marriage, who were out-run by Œnomaüs; for "the flood came, and ſwept them all away."

Thirdly—There is an account given of thoſe who were the unſucceſsful candidates for the heireſs of Peloponneſus. Theſe are in number fifteen; and their names are as follows—Marmax, Alcathous, Euryalus, Eurymachus, Capetus, Laſius, Acrias, Chalcodon, Lycurgus, Tricolonus, Prias, Ariſtomachus, Æolius, Eurythrus, and Chronius. Theſe names are entirely fictitious; and there is nothing to be deduced from them: but there is one important obſervation ſuggeſted by their number, which is this—that it is equal to the number of generations who lived before the flood. This event took place in the year of the world 1656. Noah was the tenth in deſcent from Adam; but he was ſix hundred years old when he entered into the Ark *: there is therefore the ſum of 1056 years for the amount of theſe nine generations †; which will give an average of 117.33 for each. Agreeably to this calculation, the flood would take place after the beginning of the fifteenth generation. The only difference, therefore, between the traditional and the real hiſtory in this caſe is—that theſe perſons were not chiefly deſtroyed by Œnomaüs, but died before his time: in other words—theſe generations were not

* Geneſis, ch. vii. ver. 11. † Geneſis, ch. v. ver. 3—29.

SECT. III. EXAMP. V.

ſwept away by the flood, but took their departure before it came. It was the fifteenth and laſt which alone periſhed by it.

This fable moſt probably reduced to its preſent form in Egypt.

Thus far it has been ſeen generally, that this fable is only a corruption of the tradition of the deluge, and of the preſervation of the great patriarchal family in the Ark. Perhaps it will throw an additional light upon the ſubject, if we deſcend to analyſis, and endeavour to aſſign to its proper country the credit of the fiction, at leaſt of this particular modification of it. Though a fiction, it ſtands moſt eminently diſtinguiſhed by having true hiſtory for its baſis: and that hiſtory received, in all probability, its firſt corruption among the apoſtates at Babel. There is ſomething, notwithſtanding, in the proper names of the principal characters introduced, which gives us ground to preſume, that it was firſt moulded into its preſent form by the Cuthite ſhepherds in Egypt.

Reaſons for this ſuppoſition:

I have already hinted, that no nation ever beheld water with a more ſuperſtitious reverence than the Egyptians: perhaps no people were ever ſo much indebted to it in ancient times for their opulence, and even their ſubſiſtence. But the ſhepherds were the firſt who drained the Delta; and would therefore be the firſt who could form a competent idea of the real importance of the Nile. They were alſo the firm ſupporters and the zealous propagators of the Ammonian idola-

try:

SECT. III. EXAMP. V.

I. As far as relates to Œnomaüs.

try: and therefore Egypt has been emphatically ſtyled "the land of Ham." The peculiar circumſtances, moreover, of this country, inundated as it annually was for a vaſt extent by the waters of the Nile, would forcibly remind them of the events they had been already in the habit of commemorating, in the ſable rites of Arkite worſhip. Ham was one of the patriarchs preſerved throughout the whole of that tremendous deſolation: he was their illuſtrious anceſtor; and to him they looked up, as to a God. For theſe reaſons, the term Œnomaüs would apply with greater propriety to the peculiar ſituation and feelings of that people, than to thoſe of any other; and was therefore moſt probably invented by them.

II. To Hippodamia.

Hippodamia is literally Hip-Ad-Am *, "*the Ark of the Supreme Ham:*" and this ſeems to be no leſs ſtrongly applicable to their taſte, than the former term. The very metropolis of Upper Egypt was denominated Thebæ, that is Theb-Ai, "*the region of the Ark:*" and there are ſtill remaining upon the walls of its temples many curious hieroglyphical repreſentations, which pourtray to view the idolatrous veneration, with which that veſſel was honoured by them in early times. I have already obſerved that *Hip* was a ſacred term much uſed in Egypt †; and that it was imported into Greece, in many fabulous names, from that country *. The name alſo of the

* See page 169, &c. † See page 168.

Ibis,

SECT. III. EXAMP. V.

Ibis, which is ϩιπ (Hip), was chiefly given to that bird, to repreſent his floating majeſtically upon the waters during the time of the inundation.

III. To Pelops.

But the ſerpent was to coil himſelf around the mundane egg. This was a type of the Ark; and, like that veſſel, was ſuppoſed to contain the firſt principles of regenerating nature. This is the event which is certainly alluded to in the marriage of Pelops. His very name implies as much; it was one title for the Serpent Deity of Egypt; it is literally P'-El-Ops "*the Serpent God.*" And the ſymbol of a winged ſerpent embracing the globe was one of the moſt peculiar and favourite devices among the Egyptians; and was always deeply ſculptured on the portals of their temples.

Additional remarks upon their hiſtory.

The worſhip of the Ark which contained, and of the power which preſerved, a remnant of the human race, drew away a large portion of that adoration which perhaps would otherwiſe have been paid excluſively to water. Much, however, of this reverence for that element long remained among the Gentile nations of the world; and particularly among the Egyptians, whoſe river was of peculiar ſanctity, and was even addreſſed with divine worſhip. The deluge muſt have long and deeply affected the minds of men. They would long cheriſh the memory of thoſe worthies, who were reſcued from the com-

mon

mon lot of utter ruin: they would call to mind with an extravagance of admiration the means adopted for their preſervation: they would adore the wiſdom which contrived, and the goodneſs which prompted to the execution of, ſuch a plan. For a long time theſe feelings would vent themſelves in all the effuſions of unfeigned gratitude, and ardent piety: but when idolatry began to inſinuate itſelf into the minds of men; when revolt at the diſpenſations of Providence had engendered animoſities among them; and the poſterity of Chus began, as it were, to ſet up themſelves as umpires in the political and religious world—then theſe ſentiments took a widely different turn; and the worſhip, which had before been rendered to the inviſible God only, became transferred to ſenſible objects, to the Sun, the Serpent, the figure of the Ark, &c.

Brief hiſtory of its corruptions.

This apoſtacy had its commencement at Babel: from thence it extended weſtward into Egypt, and thence into the regions of Greece, Italy, &c. This way alſo ran the ſtream of tradition; and, as it ran, received continual pollutions from fiction, and alteration. That portion of its waters, which has juſt been the ſubject of our analyſis, flowed undeniably from its ſource, in Chaldæa; where it likewiſe acquired a ſtrong tincture of the ſuperſtition which prevailed in that region. In Egypt, it was probably modified into nearly its preſent mixture; and had the proper names of its ingredients aſſigned.

To

SECT. III. EXAMP. V.

To Greece, however, muſt be aſcribed the honour of completing the farrago, by mudding the whole with the feet of horſes.

Concluſion to be drawn from this compariſon of the terms Pelopia, Euhippa, and Thyatira.

Such I conceive to be the true developement of this fable. And it ſerves to demonſtrate that the Pelopidæ, or worſhippers of the Serpent, were early in poſſeſſion of Lydia; and that the terms Pelopia, Euhippa, and Thyatira were carried with them from Egypt. This latter obſervation, as the ſum of the evidence which has been adduced, will appear the more ſtriking, when it is recollected—that one of theſe words relates to the ſymbolical adoration of the Serpent; another to that of the Egyptian deity Hippa, who was figurative of the Ark; and the third to that of the Sun, as repreſented under the character of the female divinity Athyr: for all theſe ſyſtems of ſuperſtitious worſhip were combined together in the confuſed polytheiſm of the Egyptians.

EXAMPLE

EXAMPLE VI.

RADICALS.

SECT. III. EXAMP. VI.

Chineſe *Cog*, "a kingdom;" alſo "power, eminence, rule, controul."

Keg, "to exalt."

Theſe two words in the dialect of *Chin Cheu* are the ſame with *Kuon* and *Kuen* in the Mandarinic language of China. And this change of the g into n is ſimilar to that of the γ of the Greeks, when it precedes a γ, κ, ξ, or χ.

Engliſh *Cog*, that tooth of a wheel, by which it lays hold upon another wheel, and regulates, as well as effects, the motion of a machine.

German Sieg, "victory." Dominion, in early times, was generally obtained by conqueſt. It has been already obſerved that S and C or K are ſometimes commutable letters, in different languages; and this is another inſtance of the ſame kind *.

Latin. Cæſar makes mention, in his Commentaries, of a people of Aquitania named Cocoſates; and he combines them with the Taruſates, Eluſates, and others. Hence I think the import of the term is obvious †.

Cogi-

* Page 123, note *.

† Cæſar. Comment. de Bello Gallico, lib. iii. c. 28.

Taruſates is derived from Tar-Is-Ait, "the tower of the illuſtrious Sun." The Eluſates were thus denominated from El-Is-Ait, "the illuſtrious God of fire." And the Cocoſates have certainly borrowed their name from Cog-Is-Ait,

SECT. III. EXAMP. VI. RADICALS.

Cogidubnus, Cogidunus, or, as it is ſtill further diverſified in Togodumnus, was a name well known to the Romans who were reſident in Britain in the time of Plautius. It was a name of the king of the Dubni, who was conquered by that Prætor. Dobuni, Dubni, Dumni, and Duni, were all different pronunciations of the ſame term, which ſignifies "men of the valley," and is derived from the Welſh word Duvun, denoting "low grounds." So that the compound Cogidubnus will only imply "King of the Dubni," or inhabitants of the low lands.

Italian. *Doge* is a title of the chief magiſtrate in the ſtates of Genoa, and Venice.

Egyptian and Arabic. *Cheik* and *Scheik* were titles of diſtinction among the natives of Lower Egypt, and applied to thoſe perſons who bear any part in the adminiſtration of juſtice. The latter of theſe was likewiſe conferred, by way of eminence, upon the moſt ancient, and conſequently, according to their ideas, the moſt honourable, member of a family.

The reſpect which the Egyptians have for age is ſtrongly marked in ſeveral of their cuſtoms.

"A father," ſays M. Savary, "enjoys among them all the titles which nature has beſtowed:

a term very nearly of the ſame import. From theſe circumſtances we are in ſome degree aſſured, that theſe people were various colonies in Gaul, who were ſtrongly addicted to the practice of Ammonian rites.

the

RADICALS.

SECT. III. EXAMP. VI.

the head, the judge, the pontiff, he commands his family, terminates their differences, and offers up the ſacrifices of the Courban Beiram. Each family forms a little ſtate, of which the father is king; the members of it, attached to him by the ties of blood, acknowledge and ſubmit to his power. Before his tribunal their diſputes are brought; and his ſentence, terminating them, reſtores peace and order. The eldeſt holds the ſceptre: experience is his guide except in what regards his houſehold regulation, in which he follows the law which faſhion preſcribes."—

"The children are educated in the women's apartment, and do not come into the hall, eſpecially when ſtrangers are there. Young people are ſilent when in this hall: if men grown, they are allowed to join the converſation; but, when the Scheik begins to ſpeak, they ceaſe, and attentively liſten: if he enters an aſſembly, all riſe; they give him way in public, and every where ſhew him eſteem and reſpect *."

The ſame reverence for the wiſdom and experience of age ſubſiſted likewiſe in Egypt in the earlieſt times; and Herodotus has deſcribed it as remarkably prevailing in his days. "The Egyptians," ſays this writer, "agree with the Lacedæmonians alone of all the Greeks in this reſpect,

* Savary's Letters on Egypt, vol. i. p. 148, 2d edit. Engliſh tranſlation.

SECT. III. EXAMP. VI. RADICALS.

that the younger give place to the elder when they meet, and pay them homage, as alſo riſe from their ſeats at their approach."—" In which reſpect," he again repeats it, " they reſemble no other of the Grecians *."

Coptic. When we conſider the high veneration in which age and parental authority were held among the Egyptians, we ſhall the leſs wonder at a circumſtance, which perhaps, at firſt ſight, may appear rather extraordinary—that while his youthful deſcendants wear only the moſt grave and modeſt garments, the aged parent is himſelf adorned with thoſe of the richeſt and moſt beautiful colours. This ſeems, indeed, to have been a cuſtom of general extent in the Eaſt †. And as the regal ſtate was that which next ſucceeded to the patriarchal, we may perceive that the ſame pomp and ſplendour, which had before diſtinguiſhed the Patriarch, became transferred to the Monarch, who was likewiſe conſidered as the father of his people: and, on this account, purple, which is the

* Herodot. lib. ii. c. 80.

† It is ſaid, that when Jacob was willing to honour his ſon Joſeph, by a peculiar mark of favour, he gave him a coat of many colours. See Geneſis, ch. xxxvii. ver. 3. Such ſplendid dreſſes were likewiſe worn by generals and heads of armies. Judges, ch. v. ver. 30. and by the virgin daughters of kings. 2 Sam. ch. xiii. ver. 18. They were always the badges of eminence and diſtinction.——In general, the youth of corrupted manners only were audacious—to wear ſuch without any of theſe qualifications.

brighteſt

RADICALS.

SECT. III. EXAMP. VI.

brighteſt of all tints, became the royal colour. This appropriation of it to dignified characters is moſt remarkably implied in the very term, which ſignifies purple in the dialect of the Copts. This is ϭHXI or ϭ&XH, "the colour of the Scheik." And as a further proof that habits of this dye were principally worn, in ancient times, by perſons rendered venerable by age, the ſame word ϭ&XH has alſo another ſignification, which applies, with equal propriety, to the weakneſs and decrepitude of the eve of life*.

Hebrew. Among the Hebrews חק (chek) ſignified "a law, command, conſtitution, or decree;" alſo "a portion, or appointed inheritance."

Greek. We ſhall often find this radical introduced into Grecian literature, when perhaps we leaſt expect it.

Κοκυαι; Κοκκυαι, and (according to Heſychius) Κοκκιαι† are words which relate to anceſtry and progeniture. Κοκυαι, &c.

Κοκκος was a term applied to the purple or royal colour. Κοκκος.

Κοκκις was a ſpecies of poplar. Κοκκις.

Of all the branches into which the firſt great family reſolved itſelf, there was none which preſerved ſo high a veneration for their anceſtry as that of the Cuthites. Their vene-

* ϭ&XH, πορφυρα, purpura. Woid. Lexicon Ægyptiaco Latinum.
ϭ&XH debilis. Ibid.

† Κοκκιαι, οι παπποι, και οι προγονοι. Heſych.

ration,

SECT. III. EXAMP. VI.

ration, indeed, grew very early into actual idolatry: and this became the means of perpetuating the name of the patriarch from whom they were deſcended, in a great variety of inſtances, where, in all probability, except for this, it would never have been recorded at all. Κοκκυς* is a term, which is truly remarkable on this account. It is almoſt literally Coc-Chus, "*the ſovereign Chus;*" and was one name, among others, for thoſe elevations, whether natural or artificial, upon which his poſterity performed their idolatrous rites in honour of him.

The derivation of Κοκκος ſignifying "*purple.*"

It is probable that Κοκκος, ſignifying "purple," is of the ſame original. For the man who firſt aſſumed the regal ſtate was Nimrod, the ſon of Chus. The invention of the Tyrian dye is alſo attributed to Hercules; but Hercules was almoſt generally adored, as the Sun, throughout the heathen world, and Chus was undoubtedly admitted to divine honours under the ſame ſymbol †. So that, while this word alludes to one

* Κοκκυς, Λοφος. Heſychius. Λοφος, ὑψηλος τοπος, γης ἐπαναστημα.

† This is a curious fact, which has been ſatisfactorily diſcovered by Mr. Bryant in his Analyſis of Heathen Mythology, vol. i. p. 353, &c. edit. 2d.

Chus, in the dialect of the Chaldees, is rendered Cuth; and this ſignifying "gold," there were numerous traditions concerning that metal in all the various regions which were peopled by colonies of Cuthites. Theſe ridiculous accounts were engraſted upon the name of the Patriarch, when his real hiſtory was buried in oblivion; and ſuch legends, or golden dreams, prevailed as much among his poſterity in Greece as elſewhere. With them therefore Χυθος or Χυσος, as his name ſhould have been rendered, became Χρυσος, which alſo

SECT. III. EXAMP. VI.

one of the moſt ancient badges of regal dignity, it preſerves in appearance the very name of the patriarch, by whoſe poſterity this badge was firſt aſſumed, and to whoſe divinity it was probably ſacred.

The origin of the term Κοννις.

If we further conſult the traditional hiſtories of theſe early times, we ſhall have reaſon to believe that the term Κοννις is formed from the ſame radical parts, though the termination is a little different. The family of the ſame patriarch were thoſe who firſt introduced idolatry into the world; and one branch of this conſiſted in a veneration for trees. In the firſt ages, groves and woods were reſorted to as temples. Their gloomy ſhade inſpired the minds of men with ſolemn ideas, and led them to ſuppoſe that receſſes ſo awful could be no leſs than habitations for the Gods themſelves. Here conſequently they erected their altars; and every different order of trees was conſidered as ſacred to ſome genius or divinity

Groves and woods held ſacred.

alſo ſignifies "gold." Yet, as if they believed that there was ſomething more in this term than merely a reference to that metal, they actually converted it into a title of Apollo or the Sun. Hence we read of Chryſes, the prieſteſs of Apollo, and of Chryſopolis, Chryſe, Chryſaoris, and other places, devoted to his more immediate worſhip. There was a river named Chryſas in Sicily, which was actually conſidered as a deity, and received divine honours. Chryſaoreus was even an epithet of reverence conferred upon Jupiter himſelf. There is indeed an almoſt infinite confuſion of perſons and titles in the mythology of the ancients.

The above is the nature of the argument advanced by the learned gentleman juſt mentioned.

of

SECT. III. EXAMP. VI.

of the place. But the only divinity of the place was the Sun, however variouſly diſtinguiſhed by the titles of Ζευς, Απολλων, Εκατη, Αφροδιτη Χρυση, Χρυσος or Chus, &c.; yet from each of theſe titles ſeparate deities were formed, and each received his own diſtinct homage. Hence, when the Gods are repreſented as debating in council concerning the conduct of human affairs, we are only to underſtand it as a ſymbol of that overruling Providence which governs the world. It was at firſt conſidered as concentrated in the Sun, and only exemplified in the various operations expreſſed by his various titles.

Their preſiding Deities.

Confuſion of titles and traditions.

Such ſeems to have been the leading idea, in which the Sabian ſyſtem had its commencement. The titles, with which ſuperſtition thought proper to honour the glorious luminary of day, became afterwards exceedingly numerous. Each nation, every colony, availed itſelf of the right of forging new terms; ſtill however preſerving ſome alluſion to the great ſource of light and heat. And in doing this, they both perverted the courſe of tradition to countenance the uſe of a favourite epithet, and invented names to correſpond with the hiſtories which they did not think it expedient to alter. Many of theſe are neceſſarily ſynonymous, and have therefore given riſe in part to that amazing multiplicity of Deities with which the heathen world was literally crowded.

But

SECT. III. EXAMP. VI.

But groves were conſidered as their more peculiar habitation; in theſe their oracular influence was ſuppoſed more immediately to reſide; and every inch beneath their dreary ſhade was ſacred ground. In conſiſtency with theſe ſuperſtitious notions, the GODS are deſcribed as taking ſome particular ſpecies of trees under their own direct protection: Jupiter is ſaid to have choſen the oak, Venus the myrtle, Apollo the laurel, Bacchus the vine, and Hercules the poplar. And the general characteriſtics of theſe trees are correſpondent with the ſuppoſed attributes of the Deities to whom they were referred: for the oak is the emblem of ſtrength, the myrtle of delicacy and beauty, the laurel of never-fading glory, the vine of conviviality and exceſs, and the poplar of length combined with ſtraightneſs.

The dedication of particular trees:

the poplar ſacred to Hercules.

This latter tree was therefore held ſacred to Hercules, who was certainly adored among the Cuthite nations from a period of very high antiquity: and the reaſon for this appropriation of it will ariſe from a view of ſome ſingular traces of his hiſtory. His name, as will be proved hereafter, was a title aſcribed to the Sun, in conſequence of the places where he was worſhipped; and this was a ſtyle of nomination by no means uncommon; it was on this account that Apollo was honoured with the appellations of Delius, Cynthius, Smintheus; it aroſe partly from a ſimilar cauſe that the epi-

The reaſon of this inveſtigated.

SECT. III. EXAMP. VI.

thets applied to the Gods were multiplied without limit. Conſidered therefore in the capacity of a Hero, we muſt not attribute his achievements to any ſingle perſon, who might be ſuppoſed to have aſſumed this name; but to whole colonies, both numerous and powerful, who had adopted the ſyſtem of Herculean idolatry. Indeed I am firmly perſuaded, that there are many other great names of antiquity, which ought to be referred to a ſimilar ſtandard; and that they were frequently only the denominations of particular ſects or nations perſonified.

Parallel between the hiſtories of Hercules and Chus.

But there is a remarkable coincidence of circumſtances between the fabulous accounts of Hercules and Chus, which will juſtify the dedication of this tree to the latter of theſe perſonages, with no leſs propriety than to the former.

Cius, a companion of Hercules in the Argonautic expedition.

In the firſt place—Κις very nearly reſembles Κιος: but this Cius was the companion of Hercules in the Argonautic expedition; and gave his name to a mart in Phrygia, and alſo to a neighbouring river. This region however was very early peopled by a colony of Cuthites; for the Pelopidæ were evidently in poſſeſſion of it before they ſeized on Peloponneſus*; and it has been already made to appear that that people was chiefly compoſed of a party of ſhepherds who had emigrated thither from Egypt †.

* See page 175. † Page 180—182.

Secondly

SECT. III.
EXAMP. VI.

The Argonautic expedition the firſt that was undertaken.

Secondly—it is well worthy of obſervation, that Hercules is ſaid to have been concerned in one of the firſt naval expeditions that ever was undertaken. He accompanied Jaſon, and the reſt of the choſen band of Heroes, in order to aſſiſt in bringing away the golden fleece from Colchis*; and this was

* Diodorus Siculus ſuppoſes that Hercules attended the Argonauts throughout the whole of this expedition. Lib. iv. vol. i. p. 214.

Though this is denied by other hiſtorians, who have written an account of the ſame tranſaction; yet there is good reaſon for believing, if we take into conſideration the minutiæ of his hiſtory, that he did actually accompany them through every part of it. The people, by whom it was carried on, were of the Herculean perſuaſion; and, wherever they touched, they left behind them ſome evidences that Hercules had been there. At all events, the brazen bulls are a very ſufficient proof that he had been at Colchis. Col-Chus, "the high place of Chus," was transformed by the Greeks both into Κολχις and Χαλκος; with them, whatever was Colchian was alſo Chalcian. As therefore this latter term had a reference to braſs in the idiom of their tongue, it gave riſe to many ridiculous fables; and among the reſt to the following. Tor in the moſt ancient languages had the ſame meaning as it has at preſent; it ſignified a Tor, high place, or Tower. Such elevations, in early times, were applied to the purpoſes both of devotion and defence; and were therefore ſacred to the Sun. It will alſo appear from a future part of this work, that their very nature conſtituted them Herculean. But, as a love of refinement induced the Grecians to change as far as poſſible all foreign or barbarous terms, into others which were moſt nearly allied to them in ſound in their own tongue, therefore the word Tor was changed into Ταυρος. And, their fictions keeping pace with theſe alterations, the term Cal-Chus-Tor, ſignifying "the hill Tor of Chus," became metamorphoſed into Χαλχιος Ταυρος "a Brazen Bull." And hence the fable of the brazen bulls of Colchis.

Hercules is further ſaid by Ptolomy Hephæſtion to have conſtructed the very ſhip in which the Argonautæ ſailed. Ptol. Hephæſt. apud Photium, pag. 475.

SECT. III. EXAMP. VI.

The Cuthites great adventurers by ſea in the early ages:

the earlieſt effort at naval tactics we read of in hiſtory. But the ſame thing may in a great meaſure be applied to the poſterity of Chus, in reſpect to their enterpriſes by ſea. They were the great adventurers of the early ages; and the firſt who applied themſelves to the ſtudy of navigation, or the carrying on of any very extenſive commerce upon the main. The patriarch, from whom they were deſcended, is himſelf ſaid to have ſet them the example, and to have been the firſt after the flood who preſumed to truſt the watery deep*. What degree of truth there may be in this latter aſſertion it is impoſſible to ſay; but it is certain that in theſe reſpects there exiſts a moſt ſtriking analogy between the character and achievements of the Herculean hero, and thoſe of the Cuthites in very remote antiquity. The Argonautæ were undoubtedly of this race; and every fact of conſequence related concerning them is a clear indication of it. Even the name of Colchis, the place to which their enterpriſe was directed, ſeems to have been only Col-Chus, "*the hill of Chus* †;" and the very object of that enterpriſe, the golden fleece, is in my opinion, conjointly with that of Mr. Bryant †, a plain

they viſited Colchis.

* Του Χρυσωρ—Πρωτον τε παντων ανθρωπων πλευσαι. Sanchoniath. apud Euſebium, Præp. Evang. lib. i. c. 10.

† Bryant's Analyſis—in the Diſſertation upon Chus, .vol. i. p. 353. This gentleman has proved in a moſt ſatisfactory manner, that the generality of the Grecian fables, relating either to gold or braſs, have alſo ſome relation to this patriarch.

proof,

SECT. III. EXAMP. VI.

proof, that this territory of Aſia was very early viſited by a branch of his family. All theſe circumſtances induce a belief that Chus, Chis, Cios, Cis and Cos, are only different methods of pronouncing the ſame name; and that Κοχχις is therefore the ſame with Coc-Chus, the peculiar title of the deity to whom this ſpecies of poplar was ſacred. The reaſon for this dedication will appear obvious when it is conſidered, that this was the tree, from which, on account of its length and ſtraightneſs, there is juſt ground to preſume, the maſts of veſſels were originally made.

Cios and Cis the ſame as Chus.

Concluſion.

Κοχχος was alſo applied by the Grecians to ſignify "the grain of wheat." And this, no leſs than the former *, was certainly a ſacred term. It was conferred upon this article of life for the ſame reaſon that Ζυθος and Ζυθιον had been applied to barley †. Chus was by far the moſt conſiderable of the progeny of Ham. He has likewiſe the credit of having been a great benefactor to mankind, and of bringing to light many uſeful and curious inventions ‡. In ſhort, as we have already ſeen, he was idolized by his poſterity, and worſhipped as the Sun;

Analyſis of Κοχχος, ſignifying wheat;

* Κοννος. See page 190.

† See page 108.

‡ It is probable that the plough may be ranked in the number of theſe diſcoveries; for this was an inſtrument of agriculture uſed in Egypt, at a very early date, and afterwards imported, with little alteration, into Greece. But it was plainly introduced by the Shepherds; for the native Mizraïm were in a barbarous

SECT. III. EXAMP. VI.

Sun; and to him, as a deity, was conſecrated this firſt eſſential to human ſubſiſtence. Hence Ζυθος and Κοκκος are words moſt highly analogous in their import: the one preſerved the memory of Ζυθ or Noah, the other that of Chus; and they were invented by the ſame people, who were both Arkites and Cuthites.

and of Κογχος.

Κογχος ſeems alſo to have had a ſimilar derivation; it is literally Cog-Chus, "*the royal Chus.*" In its moſt proper ſignification, it was applied to thoſe fiſh, whoſe ſhells were of the turbinated order: and there are two reaſons why ſuch productions of the ſea might have acquired this denomination.

Reaſons in favour of the etymon here given.

I. The ſons of Chus were the firſt who ventured out to ſea, or planted any conſiderable colonies upon the ſea-coaſt. It has been even hinted that this patriarch himſelf ſet them the example*. Hence it is no wonder that every curious marine production ſhould, in ſome way or other, be ſacred to him, when he came to receive the homage of his poſterity as a GOD. During the firſt ages almoſt every new object excited wonder and high admiration; but none were more

barbarous ſtate when ſubdued by theſe Cuthites, and were entirely ignorant of agricultural arts. Concerning the ancient plough of Greece and Egypt, conſult M. Goguet on the Origin and Progreſs of Arts, &c. among the Ancients, vol. i. p. 87, Eng. Tranſlat.

* See page 196.

likely

likely to awaken theſe ſenſations, than the various conchs of this order, with which the ſhores of the Mediterranean abounded; ſome of which are very large and inexpreſſibly beautiful, and all of them greatly intereſting to an inquiſitive mind. It is therefore probable that they were partly honoured with this appellation, by way of eminence and diſtinction; as well as to denote their dedication to the Deity.

II. Shells of this ſhape were often uſed inſtead of trumpets, to ſound an alarm upon the ſea-coaſt when threatened by invaſion from an enemy, or to proclaim the arrival of any ſhips for the purpoſes of commerce. I have already obſerved, that the Cuthites eſtabliſhed conſiderable colonies very early in maritime countries. They were to be found in the Delta of Egypt, at Tyre and Sidon, and along the coaſts of Syria, Aſia minor, and part of Europe. But as extenſive as were theſe ſettlements, ſo extenſive in all probability was the uſe of this trumpet. Hence it was a ſacred inſtrument; and therefore put into the hands of Triton. Nonnus, in his Dionuſiaca, has deſcribed him with one of theſe conchs, which he very admirably ſtyles "the deep-ton'd trumpet of the Tyrſene ſea."

Τυρσηνης βαρυδεπον ἐχων σαλπιγγα θαλασσης *.

* Nonni Dionyſiac. lib. xvii.

And

SECT. III. EXAMP. VI.

Κοχλος:

And it affords no ſmall confirmation to the truth of the etymon now advanced, that Κοχλος is another term for that deſcription of conchs, which was uſed upon the ſea-coaſt before the invention of trumpets *. This plainly proves the dedication of them to the Sun. It is Coch-El-Es, "*the ſovereign God of light.*" And if we compare this analyſis of Κοχλος, with that which we have juſt given of Κογχος, and expunge the former ſyllable *Cog* or *Coch*, which is the ſame in both, there will clearly remain *Chus* equivalent to *El-Is*. This is an additional circumſtance, which is ſtrongly in proof, that the patriarch diſtinguiſhed by this name was literally worſhipped as the ſolar orb; that he was therefore the ſame by implication, with Jupiter, Hercules, Venus, and many other deities, whoſe names occur in the polytheiſtic calendar of the Gentile world.

the analogy of this term with Κογχος.

Κοχ-'λος.
Κογ-χος.

Κογχυλη.

Κογχυλη was the name of the ſhell-fiſh from which the purple dye was procured; and it ſeems to have been diſtinguiſhed by this epithet in conſequence of its turbinated form; for it is Cog-Chol, "*the royal Cone.*" Cal, Col, or Chol was properly a term for any hill or eminence; but it was alſo applied to thoſe conical mounts, which the Ammonians erected, in various parts, wherever there were no natural elevations

* Κοχλος, τοις θαλαττιοις ἐχρωντο προ της των σαλπιγγων ἐυρεσεως. Heſychius.

ſuited

SECT. III. EXAMP. VI.

ſuited to their mode of worſhip. The ſenſe in which it muſt be underſtood when applied to the Murex, is exactly analogous to this latter acceptation; and is only alluſive to the external figure of the ſhell. The former part of this compound is that which denotes the original deſignation of the purple dye.

Κογχαλος.

It is a remarkable circumſtance in proof of the juſtice of this derivation, that Κογχαλος is another name for the ſame fiſh, and alludes no leſs ſtrongly to its turbinated form*: for this is literally Cog-Cal.

Κογχυλιον.

Κογχυλιον was uſed to ſignify the purple liquid, which was obtained from this conch; as alſo the cloth which had undergone the proceſs of dyeing.

Invention of the Tyrian dye.

There is an hiſtorical fragment, preſerved from Palæphatus the Egyptian †, which will ſerve, in ſome meaſure, to determine the time when the juices of this fiſh became firſt ſubſervient to the ſupport of regal grandeur. It informs us that in the reign of Phœnix there lived Hercules, a philoſopher

* Κογχαλος, τροβιλος. Heſychius.

† Palæphati fragmentum, "De Inventione Purpuræ," ex Faſtis Siculis, ſive Chronico Alexandrino.

SECT. III. EXAMP. VI.

of Tyre *, who made a diſcovery of their virtue in the following manner—"As he was walking upon the ſtrand before that city, he eſpied a ſhepherd's dog † feeding upon one of theſe fiſh; and remarked that the ſhepherd, who ſeemed to take it for granted that his dog was bleeding at the mouth, took a fleece of wool, and, wiping away the ichor, tinged the wool with a purple colour. As ſoon as the philoſopher was convinced that this was not blood, but only the effect of ſome liquid hitherto unknown, he felt himſelf greatly aſtoniſhed; and, taking the fleece from the ſhepherd, ſent it, with his obſervations, as a valuable preſent to Phœnix, king of Tyre." It appears that this monarch was ſo highly pleaſed with the beauty of the tinge, and the importance of the invention, that he engroſſed the whole advantage of it to himſelf: he adopted it as the excluſive badge of his own ſovereign power; and prohibited all his ſubjects, by expreſs proclamation, from being ever diſtinguiſhed by habits of the ſame dye. "Prior to this event," ſays the author, "mankind knew nothing of the various colours of raiment, but made their garments of the plain wool of ſheep. Nor were princes themſelves to be eaſily diſtinguiſhed from the people they governed."

* Εν δε τοις χρονοις της βασιλειας τε Φοινικε ην ΗΡΑΚΛΗΣ Ο ΦΙΛΟΣΟΦΟΣ ΤΥΡΙΟΣ, ὁτις εφευρε την Κογχυλην. Ibid.

† Ιδε ΠΟΙΜΕΝΙΚΟΝ ΚΥΝΑ. Ibid.

In

SECT. III. EXAMP. VI.

The time of this invention aſcertained.

In this piece of traditional hiſtory, ridiculous as it may appear in ſome reſpects, there are ſeveral circumſtances, which plainly prove that it had its origin in fact, and will enable us to aſſign very nearly the time of this invention.

The Hercules of Tyre.

The Tyrian Hercules is the perſon who claims the honour of having firſt made it public; he is therefore ſtyled "the philoſopher of Tyre." Yet he was certainly no other than the deity of that name, who was worſhipped very early in that part of the world. But the Egyptian Hercules is allowed by the moſt faithful hiſtorians* to have been the moſt ancient of any of thoſe, who received divine homage under the ſame title. And therefore the preſumption is great, that the rites of this divinity were firſt eſtabliſhed at Tyre by a colony from Egypt.

The fable of the Shepherd's dog explained.

But this colony was likewiſe of Cuthite extraction; and, on this account, the fable of the Shepherd's dog is introduced into the ſtory. I call it a fable, becauſe it is certainly abſurd and incredible to the laſt degree. Is it likely that a dog would feed at all upon ſhell-fiſh? It is ſtill leſs probable that he would prey upon a fiſh rendered impregnable by its ſhell.

* Conſult Diodor. Sicul. vol. i. lib. i. p. 28, edit. Weſſelling. Macrobius i. Saturn. xx. and Herodotus, lib. ii. c. 43. 145.

SECT. III. EXAMP. VI.

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SECT. III. EXAMP. VI.

Yet the Murex was of this kind. It was turbinated, and ended, at the apex, in a ſharp point. Its ſurface was likewiſe covered with ſtrong and ſharp protuberances, which would defy the utmoſt efforts of the moſt voracious hunger. Well then might the ſhepherd expect from his dog a mouthful of blood; and well might Hercules expreſs his aſtoniſhment at not finding any! We muſt therefore either abandon this part of the hiſtory altogether, or ſeek for ſuch a ſolution of it as ſhall be more conſiſtent with the nature of things.

It is certain, that a colony of ingenious and enterpriſing people, like that of the Tyrians, could not have been long in poſſeſſion of this territory, without acquiring a knowledge of the properties of the Murex. It is, at this day, by no means uncommon upon the ſhores of the Mediterranean; but ſeems to have been very abundant in ancient times, in the neighbourhood of Tyre; and the commerce ariſing from its purple was chiefly monopolized by that city. Whatever chance might have led to the diſcovery, it may be juſtly attributed Ποιμενικω Κυνι; but by no means to a ſhepherd's dog. Nor is there any paradox in this. Κυων was a term, which the Grecians have frequently very much miſapplied. In its original ſenſe it is the ſame with Cahen, Cohen, Con, and Can; and was reſtricted principally to the ſacred order of the prieſthood: yet as, in early times, princes were alſo prieſts, the

Analogy between Κυων and Cahen.

ſame

SECT. III. EXAMP. VI.

ſame title of honour was likewiſe extended to them. The tranſition from Cahen to Κυων is natural and eaſy. And this latter title was conferred upon the animals diſtinguiſhed by it in Greece, in conſequence of their fidelity, vigilance, and affection: for theſe were the ſhining qualities of the patriarchal Cahen of the firſt ages, and have been the profeſſed endowments of the ſame order ever ſince. Hence therefore Ποιμενικος Κυων will convey the idea, in this inſtance, of a "ſhepherd prieſt, or ſhepherd prince:" for it is well known that the Cuthites arrogated to themſelves, in a particular manner, the title of ſhepherds. And, as it ſtands in this connection, it may be properly applied to the prieſt of Hercules—ſome Herculean prince, who was further honoured with the lordly title of Phœnix.

Concluſion.

I have already obſerved, that the Egyptian Hercules was the moſt ancient of any of the ſame name: and thence I have concluded, that the Tyrians muſt have borrowed their Herculean deity from him—that is, that they were partly, at leaſt, a colony from Egypt. The circumſtance lately mentioned proves alſo that they were of Cuthite extraction. And from this evidence I partly infer, that they did actually emigrate from Egypt, about the time that the ſhepherd kings were enjoying their brighteſt day of proſperity, and their greateſt plenitude of power, in that country—before the increaſing ſtrength of the native Mizraïm obliged them to aban-

don

SECT. III. EXAMP. VI.

don their conqueſts, and retire, with a diſgraceful retreat, in queſt of other ſettlements. We muſt date this time ſomewhere about ſixty years before the deſcent of the ſons of Jacob into Egypt; for, after that period, the affairs of theſe ſhepherds began greatly to decline, and defeat followed defeat, till at length they were totally expelled.

An additional remark concerning the word Phœnix.

That the Tyrians were a colony ſent out from Egypt, during the period of Cuthite greatneſs in that country, may be further collected from the very title they carried with them in this emigration. Their king was ſtyled Phœnix *; and we are particularly informed by Euſebius in his account of this tranſaction, that "Phœnix and Cadmus, taking their departure from Thebes in Egypt, and bending their courſe towards Syria, eſtabliſhed a ſovereignty in Tyre and Sidon †." There is certainly a near connection between the import of theſe two names; and on this account, no doubt, Phœnix is ſaid to have been the brother of Cadmus. They were not, however, by any means, the names of men who had placed themſelves at the head of theſe adventurers; but they were ſacred titles—the latter derived from the temples in which they performed the rites of their religion, and the former from their lordlineſs and dominion. Phœnix, Φοινιξ, is only Phi-

* Their country was alſo called Phœnicia.

† Φοινιξ και Καδμος, ἀπο Θηβων των Αιγυπτιων ἐξελθοντες ἐις την Συριαν, Τυρω και Σιδωνος ἐβασιλευσαν. Euſebii Chronicon, p. 27.

Anac,

SECT. III. EXAMP. VI

Anac, or Ph'-Anac, "*the King* *." And this was certainly a memorial of the greatneſs they had relinquiſhed, when they had been compelled by the increaſe of population to ſeek a ſettlement in another quarter. And the very circumſtance, that Tyre was ſo much nearer to Egypt than the regions of Hellas, is a preſumptive proof, that the former was colonized much earlier than the latter. It is probable on the ſame account, that Tyre received one of the firſt colonies which emigrated from that country, taking their direction northward along the coaſts of the Mediterranean. In fact, the Helladian colonies from Egypt conſiſted chiefly of thoſe, who had been driven out by force of arms to ſeek an aſylum, wherever they could find one. And accordingly we may obſerve, that in ſcarcely any inſtances they carried with them the dignified appellation of Phoinix.

Κοχωνη and Κοχωνον were terms made uſe of to diſtinguiſh the Os Sacrum, and the parts adjacent. The analyſis of theſe words will enable us to diſcover the ſolution of a difficulty, which has hitherto much perplexed the learned—namely, for what reaſon the lower extremity of the *Spina Dorſi* has been denominated *Os Sacrum.* The loins are the chief ſeat of ſtrength in the human body: and by means of the articulations of theſe, man is enabled to ſupport himſelf erect, to

Κοχωνη.

* Bryant's Analyſis, vol. i. p. 319.

view

SECT. III. EXAMP. VI.

view the ſpacious canopy of heaven over his head, and to maintain the ſuperiority of his form above that of the brutes around him. When therefore the worſhip of the true GOD became ſupplanted by a higher veneration for the firſt reſtorers of mankind—when a devotion to aſtronomical reſearch, co-operating with this idolatrous reverence, had raiſed theſe patriarchs to the ſkies—and when, under the influence of this unhappy ſuperſtition, every thing was only valued in proportion as it was rendered ſubſervient to the intereſts of impiety—then this part of the corporeal ſyſtem was honoured with particular marks of attention; it was conſidered as ſacred to the glorious orb of day; and was often ſeparated from the ſlaughtered victim, in preference to every other part, as the ſacrifice of higheſt value. Hence the origin of the words Κοχωνη, and Κοχωνον: for they are literally Coch-On, "*the ſupreme Deity the Sun*," and were only terms of dedication. The *Os Sacrum* is an expreſſion perfectly analogous to theſe, and was evidently indebted for its uſe to the ſame religious cuſtom.

Names of places conſidered.

It would be almoſt endleſs to ſpecify all the inſtances which might be adduced of derivatives from the ſame root. Cocaba is a name, tranſmitted by Epiphanius, as one, which was given to Baſhan, the kingdom of Og; this is no other than Coc-Ab-A, "*the land of the royal father.*" That tract is ſaid to have abounded

abounded in woods and paſtures, and was early peopled by a colony of ſhepherds. Cocala was the name of a city of India within the Ganges; and alſo of a place upon the ſea-ſhore of Carmania. Cocalia was a city of the Cappadocian Pontus. Both theſe appellations are compounded of Coc-Al-(A or) Ai, and denote "*a diſtrict ſacred to the ſupreme God.*" Cocillum, the name of a town in Myſia, was nearly of the ſame import. Coccygius, which was an epithet of Jupiter, is only Coc-uch, "*the ſovereign Lord;*" and under this title he gave his name to a mountain and river in Peloponneſus, a region peculiarly ſacred to him. Pauſanias literally ſtyles this river Κοκκυξ. Coche was a town of Arabia Deſerta mentioned by Ptolemy, ſo called from its being Coch-A, the place of the Sun, diſtinguiſhed by this title of ſupremacy. And Cocanicus was a curious briny lake in Sicily; which is mentioned by Pliny as giving its own name to the ſalt which was procured from it. All ſuch collections of water were of high reputed ſanctity in the firſt ages; and it appears that its name is only an epithet derived from Coc-Ain-Is, "*the royal fountains of the Sun.*"

EXAMPLE VII.

RADICALS.

SECT. III. EXAMP. VII.

Chineſe *GAO*, "to laugh, or be merry."

In the language of Thibet, Ghe ſignifies to deride, or produce mirth at another's expence.

German Gauch
Dutch *Gauw* } "gay."
French *Gai*

Latin *Gau*, "joy." This word occurs in Auſonius Eid. 12. but is altogether diſuſed by the beſt writers. It ſeems notwithſtanding to be the root from which Gaudeo, Gaudium, &c. are derived.

Iriſh *Gaire*, "to laugh."

Poſſibly the goat may have firſt obtained the name of Gavar from its friſkineſs and love of play.

Welſh *Gaur*, "a goat," ſo called moſt probably for the ſame reaſon.

Engliſh *Gay*, *Gaudy*.

Hebrew גאה (gāhē), "to be elate."

The word גד, which occurs in various parts of Scripture as the name of Gad, and which is generally conſidered as ſignifying "a troop," has likewiſe another and leſs metaphorical ſenſe. It imports "good-fortune." And when Leah is repreſented* as ſaying upon the birth of this patriarch בגד, "a

* See Geneſis, ch. xxx. ver. 11.

troop

RADICALS.

troop cometh," it muſt only be underſtood to mean, that ſhe anticipated the proſperity which would afterwards attend him. The higheſt ambition among the great men of theſe early times conſiſted in a wiſh that their names ſhould be perpetuated for ages amidſt a numerous and illuſtrious progeny. And perhaps for this reaſon the tranſlators of the Bible may have given this conſtruction to the phraſe, more eſpecially as this prophetic exclamation was in ſome degree verified in Gad and his poſterity.

SECT. III. EXAMP. VII.

This term occurs in compoſition with Baal *; and בעלגד (Baal-Gad) was the title of a deity of the Syrians, which was alſo conferred upon a city at the foot of Mount Hermon where he was worſhipped. Arias Montanus and others, who have offered comments on thoſe paſſages of Scripture where it is introduced, interpret this compound, "the idol of felicity or good fortune †."

I have merely mentioned the word Gad in this place, on account of the very great reſemblance which it bears to γαδομαι; which ſignifies "to rejoice," and is derived from γαω, analogous to גאה. Indeed the ſimilarity of ſenſe is almoſt a convincing proof that

* Joſhua, ch. xi. ver. 17. and ch. xiii. ver. 5.

† A large and ſatisfactory examination has been given to this ſubject by Kircher, Œdip. Ægyptiac. vol. i. Syntag. iv. c. viii. Among other things he ſays, "Vidi ego non ſemel in Germania Judæorum ædibus hæc verba (בא גד quaſi בגד) ſuperſcripta, queis bono Genio ſe domus cuſtodiam devovere intellexi."

SECT. III. EXAMP. VII. RADICALS.

they are all formed from the ſame root Gai, Gau, or Gao.

Coptic ϣⲁⲓ (ſcai) "feſtivity."

Ethiop. The term ጋሕ (gohi) is uſed by the Ethiopians to denote the firſt appearance of morning after the gloom and darkneſs of the night.

Γαιω. Greek Γαιω ſignifies "to rejoice," alſo to be proud or elate."

Γαηα. Hence the adverb Γαηα "ſweetly or pleaſantly*," and other derivatives.

Γαω. Γαω is an obſolete term of the ſame import as the above. The firſt future tenſe of this verb would be γασω†; the application of the Doric dialect, which is the moſt ancient of any, would change this into γαδω: and from this is formed γαδομαι, a word of the ſame ſignification.

Γαδομαι.

Γηθεω. Alſo from γαδω the Iones would form γηθεω, by the change of α into η, and of δ into θ, and by the aſſumption of an ε: but γηθεω likewiſe ſignifies "to rejoice and exult."

I have been the more particular in tracing theſe derivations, becauſe I believe it has been hitherto conſidered that γαιω, γαδομαι, and γηθεω are words, which had no other affinity with each other except in ſenſe; whereas it plainly appears by this analyſis, that they, with all their derivatives, are formed from the ſame root, which is γαω‡.

* Γαηα, ἡδεως. Heſych.

† The analogy between this term and Γαζα, which ſignifies "*wealth* or *proſperity*," is manifeſt upon inſpection. But this word is to be met with in ſeveral oriental languages.

‡ Γαω, hence Ionicè Γαιω.

The

SECT. III.
EXAMP. VII.

Γαιων, a name for the Nile; for what reaſon.

The river Nile was ſometimes diſtinguiſhed by the name of Γαιων* among the Greeks. Nor can we wonder that it obtained this title, when we conſider the uncommon advantages which every year reſulted from it. In ancient Egypt, the face of the country was annually adorned with the ſmiling proſpect of plenty †; there was little dread of thoſe deſtructive blights, which infeſt other regions; the locuſt was almoſt unknown; and the heart of the huſbandman was deſtitute of care, ſecure of the fruits of a joyful harveſt. Theſe are circumſtances which, in ſome degree, diminiſh our admiration at the ſuperſtitious reverence of the Egyptians for the Nile; they, at leaſt, excuſe them, though the object of their gratitude was miſtaken through ignorance, of being unmindful of the favours they received.

The hiſtory on which it depends.

But the Helleniſtic colonies of Greece were chiefly compoſed of thoſe, who had been driven thither from Egypt, and to whoſe enterpriſe in improvement this latter country owed the chief of her glory in ancient times ‡. They had been in

* Γαιων, ποταμος παρ' Ελλησι Νειλος. Heſych.

† Its fertility was likewiſe attended with little labour in tillage. See Herodot. lib. ii. c. xiv. "After the inundation of this river has moiſtened the fields, and left them in this ſtate, every one turns his pigs into his own grounds, to tread down the ſeed which he has ſprinkled upon them, and, then without further labour, he expects the harveſt."—Thus it was in Egypt in the time of Herodotus.

‡ This circumſtance will be conſidered in the fifth ſection of this work.

SECT. III. EXAMP. VII.

poſſeſſion of it about two hundred and eighty years *; and, during that period, they had drained the Delta, and founded many great and noble cities, where before there had been only one vaſt and inhoſpitable ſwamp. Thus, having produced order from confuſion, and gained, as it were, one of the moſt fertile ſpots in the univerſe from the bottom of the main, it is no wonder that they ſhould long cheriſh with fondneſs the memory of theſe achievements, and aſſume to themſelves the credit of ſuch undertakings, though they ſoon ceaſed to enjoy any immediate advantage from them †.

The uſe of the term Γαιων reminds us very forcibly of the truth of this alluſion. It was certainly imported by the ſhepherds into Greece; and had therefore been a favourite name for the Nile in Egypt, before theſe people had been obliged to abandon their poſſeſſions in that quarter. It was probably a name of their own impoſing, and invented for the purpoſe of celebrating the happy fertility, by which, through their contrivance, the lower region was greatly diſtinguiſhed. It is, in fact, the ſame appellation which was afterwards given by Moſes to one of the rivers of Paradiſe ‡: and the uſe which the

* See page 26, note marked *.

† The memory of theſe events is ſtill preſerved in the form of their fourth letter Δ. See Appendix, *On the Δ of the Greeks.*

‡ Geneſis, ch. ii. v. 10—13. Joſephus obſerves, in his account of this river, that it derives its name from the weſtern courſe it takes, after quitting its ſource. "The Geon," ſays this writer, "runs through Egypt, and denotes, *what*

SECT. III. EXAMP. VII.

the inſpired writer has made of it is the beſt comment upon its genuine import; for it conveys the idea of a noble and majeſtic river, winding its courſe through the midſt of a highly cultivated, extenſive, and beautiful garden.

Ωγγην and *Ωκεανος*, whence derived.

The ſame word occurs likewiſe in compoſition, as another name for the Nile. According to Manetho, Uch was a title of high dignity in Egypt, and ſignified "a king *." When compounded with Gehon, it will denote "the royal Gehon." And this was actually a title for that river, and is particularly mentioned as ſuch by Diodorus Siculus †, and other writers. Uc-Gehon however, when reduced to the ſtandard of Grecian refinement, became transformed into *Ωγγην* ‡ and *Ωκεανος* §. And, becauſe, during the time of the inundations, the Nile extended itſelf over a very large tract of country, therefore

what ariſes from the Eaſt." But the Nile is the river of Egypt; and it is well known that that riſes in the South, far up among the mountains of Abyſſinia, and takes, with little variation, a northern direction through the whole of its courſe. The miſtake of the hiſtorian ſeems to have originated in a confuſion of terms.

* Manetho, as quoted by Joſephus in his firſt book againſt Appion.

† It was the moſt ancient name of that river, *Τον δε ποταμον αρχαιοτατον μεν ονομα σχειν Ωκεανην, ὁς εστιν Ελλησι Ωκεανος.* Diod. Sicul. lib. i. vol. i. p. 22, edit. Weſſelling.

‡ *Ωγην, Ωκεανος.* Heſychius.

§ Diodor. Sicul. ubi ſupra.

theſe

SECT. III. EXAMP. VII. theſe terms have been applied, in an analogous ſenſe, to repreſent the ocean, or any very large collection of waters upon the ſurface of the terraqueous globe *.

EXAMPLE VIII.

RADICALS.

EXAMP. VIII. Chineſe *YUM*, "eternity, or any long period of time;" alſo "conſtant uſe," &c.

The Chineſe, like moſt other ancient nations, aſſume much to themſelves upon the antiquity of their origin, and have therefore given to this term the metaphorical ſignification of "glory."

Yu ſeems to be a diminutive of this, for it expreſſes "a moment, or ſmall portion of time."

Iriſh *Am* and *Aimſer*, "time;" alſo *Aidhne*, "an age."

Welſh *Amſer*, "time;" and *Oed*, "an age."

Latin *Ævum*, "an age." *Ævitas*, "eternity." *Avi*, "anceſtors," &c.

German **Uhm** and **Ohm**, "an uncle."
Uhnen, "anceſtors, progenitors," &c.

Coptic ⲁϩⲓ, and Sahidicè ⲁϩⲓ (ahi and ahe) "life" in general, and, in a reſtricted ſenſe, "that portion of it which any one has already conſumed."

* In conſiſtency with this, Heſychius informs us that Ωκεανος was a title common to the ſea with any very great river. Ωκεανος, θαλασσα, και ποταμος ὑπερμεγεθης.

RADICALS.

SECT. III. EXAMP. VIII.

ΑΙΔΙ occurs in St. Luke's Goſpel *, where it is rendered "well ſtricken in years."

Hebrew חיה and חיים (hīhē and hīim) ſignify "life," or the duration of the days of man.

Greek ἀιει and ἀει, "always." αει.

This word occurs in compoſition; but I believe that αιειγενετης is the only inſtance of the kind. This was an epithet applied to the Gods to denote their immortality. αιειγενετης.

Αιων ſignifies "an age †;" αιωνιος, "everlaſting ‡;" ἐις τϐς ἀιωνας των αιωνων §, "for ever and ever," that is, for ages of ages; and αιωνιζω, "to render immortal." Αιων and its derivatives.

Perhaps εως, "until," is a branch from the ſame root.

* Luke, ch. i. ver. 7.

† This word ἀιων ſignifies alſo "eternity," in many paſſages of the ſacred writings.

‡ Matth. ch. xxv. ver. 46.

§ Apocalypſe, ch. iv. ver. 9. This phraſe occurs in ſeveral places of the ſame book.

EXAMPLE IX.

RADICALS.

SECT. III. EXAMP. IX.

Chineſe *DIOSI*, "GOD." This word is commonly pronounced as if it had been written *Yoſi* or *Joſi*.

German **Geiſt**, ſignifying "a ſpirit," is very probably of the ſame original; though, conſiſtently with the ſuperſtitious notions of the vulgar, it has been commonly applied to ghoſts and ſpectres. GOD is a ſpirit, the firſt and great ſpirit; and every appearance which was conſidered as preternatural, every ominous dream or viſion, was ſuppoſed to take place by his agency and permiſſion. This was a favourite principle in the dark times of Heatheniſm. It was the chief ſupport of oracles and omens. And the ſame opinion ſtill continues to haraſs and alarm the minds of the ignorant multitude.

Hence I am induced to believe that **Geiſt** muſt have derived its origin from the ſame root as *Dioſi*, *Deus*, Θεος, *Yes*, *Yos*, &c. more particularly as the Germans have ſubſtituted **g** for **y** in a great variety of inſtances.

Iriſh *Dius*, "protection;" *Deas*, "right;" *Dia*, "GOD *;"

* Dia alſo ſignifies *a day;* and for this reaſon, becauſe every day of the week among Pagan nations was ſacred to ſome deity. Accordingly,

Dia-domhnuich was the day of the Sun, or Sunday;
Dia-luain, the day of the Moon, or Monday;
Dia-mairt, the day of Mars, or Tueſday; and ſo on.

and

RADICALS.

SECT. III. EXAMP. IX.

and *Tii*, "to ſwear." Men ſwear by the Deity. Indeed the Deity himſelf is called *Ti mhor*, "the Supreme Being."

Welſh *Dehei*, "right;" *Duw*, "GOD."

Latin *Deus*, *Dii*, *Divi*, *Divinus*, are words relating to divinity.

Divino, *Divinatio*, with other derivatives, are applied to the effects of oracular influence.

Greek Θεος, "GOD;" with its numerous compounds and derivatives. Θεος.

The Greeks ſometimes changed θ into δ. Hence therefore were formed Διος, "divine," which is alſo the genitive caſe formed irregularly from Ζευς; and Διοθεν, "proceeding from Jupiter." Διογνητος and Διογενης were titles applied to perſons, who were ſuppoſed to have derived their extraction from the ſame Deity; the latter of theſe was the name of the famous Cynic philoſopher of Sinope; but both of them were conferred upon ſeveral perſons of eminence and diſtinction in various countries, and of different ages. Διος, &c.

By the ſame means we derive Δεομαι, "to pray to, or beſeech;" Δεον, "that which is right;" and the impersonal verb Δει, "it behoveth." Δεομαι, &c.

Θευθ *, in Egypt, was anciently a title for the Su- Θευθ.

* Φωνην ἄπειρον κατενοησεν, ἐιτε τις Θεος, ἐιτε και θειος ἀνθρωπος, ὡς λογος ἐν Αιγυπτω ΘΕΥΤΘ τινα τυτον γενεσθαι. Plato in Philebo.

The firſt month of the Egyptian year was called ⲑⲱⲟⲩⲧ in honour of him.

SECT. III. EXAMP. IX.

preme Deity; it was the ſame as Taautus of Phœnicia, Teutates of Gaul, Thoth of the Chaldees, and Θεος of the Greeks, who ſeem to have imported this term immediately from Egypt *.

Invention of letters attributed to Theuth.

To this divinity are aſcribed many uſeful and curious inventions, particularly the diſcovery and firſt introduction of literal characters. On this account he is ſtyled "the father of letters †;" and was conſidered by the Greeks in the ſame light as Hermes, or Mercury, the God of arts ‡. From theſe circumſtances his real hiſtory will be eaſily aſcertained.

The firſt writing, of what kind.

The firſt deſcription of writing, which was the product of human ingenuity, was employed in conveying ideas by means of hieroglyphical repreſentations. Theſe were, in an imperfect degree, the reſemblances of the things ſignified, and ſerved to tranſmit to future generations the diſcoveries and tranſactions of the age which then exiſted. This ſtyle of preſerving records was underſtood only by the prieſts; it was chiefly con-

* The only difference between Θευθ (or, as Suidas terms it, Θευς) and Θεος is this, that the former was a particular, and the latter a general title for the Deity.

† Thamus, king of Egypt, diſputing with the philoſopher concerning the uſe of letters, ſtyles Theuth πατηρ γραμματων. Plato in Phædro.

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verſant

verſant with the ſecrets of their religion and philoſophy; and was therefore moſt ſcrupulouſly concealed from the knowledge of the vulgar. On this account the clue, which was intended to unravel all theſe myſterious ſymbols, was confined within the power of a few; and, what through the viciſſitudes of human affairs, and the deſtructive influence of a long ſeries of ages, almoſt every trace of it has at length diſappeared.

An inquiry into the date of it.

The date of this mode of writing cannot be now entirely determined. It was little known in the time of Joſephus *, and probably the tradition reſpecting it was very early loſt. It

* "The ſons of Seth," ſays Joſephus, "were the firſt who made their obſervations upon the motions of the heavens, the courſes and influences of the ſtars. And having been foretold by Adam of an univerſal deluge and conflagration to come, they erected two pillars, one of brick, and the other of ſtone, which they believed would be proof, either the one or the other of them, againſt both fire and water. Upon theſe pillars they engraved the memorials of their diſcoveries and inventions, there to remain for the benefit of ages to come. This they did, leſt the tradition of ſcience itſelf ſhould be loſt: nor was their foreſight in vain, for it is reported that the ſtone pillar is to be ſeen in the land of Syria to this very day." Joſeph. Antiq. lib. i. c. 2.

In reſpect to any monuments ſuppoſed to have been actually exiſting in the time of Joſephus as the records of antediluvian inventions, there is very little to be deduced from them. It will not be denied that ſome column of very great antiquity might have then been ſtanding in the land of Syria; but there is very good reaſon to doubt, that it was either erected by Seth, or by any of his poſterity, till perhaps ſeveral ages after the Flood. There is ſomething too romantic in the whole relation to eſcape the ſuſpicion of fiction. The great Milton has not indeed thought it unworthy the ſublimity of his genius to purſue,

SECT. III. EXAMP. IX.

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SECT. III. EXAMP. IX.

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SECT. III. EXAMP. IX.

It ſeems, however, to have been prior to the colonization of Egypt, India, and China, by any branches of the great family of Ham. In all theſe countries there are ſtill viſible ſome hieroglyphical inſcriptions which lay undoubted claim to the moſt venerable antiquity—antiquity which no authentic records now remaining have been able to trace, and which only continues to be celebrated in the fables of myſterious tradition. But between theſe countries there has ſubſiſted very little, if any, connection from the earlieſt times; and the inhabitants of each have been ever inſuperably attached to their own inſtitutes, manners, and arts; ſo that innovations would by no means be ſuffered to take place in cuſtoms once eſtabliſhed, in

ſue, in part, the track which the Jewiſh hiſtorian had already marked out for him. But, that the Deity ſhould have inſpired the firſt parent of mankind with a knowledge of the fates of his poſterity, is a ſuppoſition, which ſeems to proceed with a better grace from the pregnant imagination of the poet, than from the accuracy and gravity of the hiſtorian. However, even admitting the reality of this revelation, and the building of ſome pillar as a conſequence, it is ſtill incredible that any ſtructure of this kind ſhould have withſtood that univerſal convulſion of nature, which ſo completely inverted the order of things.

It is well known, that in very remote antiquity the ſymbolical worſhip of the Serpent was introduced into that country; he was termed Oub, Ob, and Ob-El. There were alſo pillars erected in many parts in honour of him; theſe were denominated Obeliſks; and on them were engraven curious hieroglyphical inſcriptions. Hence I ſhould rather ſuppoſe that the pillar in queſtion was one of theſe; which being more firmly conſtructed than others, had withſtood, beyond their time, the attacks of the elements and the waſte of ages.

conſequence

SECT. III. EXAMP. IX.

conſequence of any influx of colonies from other quarters. Yet there is, in ſeveral remarkable inſtances, a moſt ſtriking analogy between the ancient ſymbolical characters of all theſe people.

Though I would, on no account, draw the ſame concluſion from this reſemblance, which M. de Guignes has formed with reſpect to the Chineſe and the Egyptians; yet that writer has given ſome curious ſpecimens of it from Horus Apollo, which I ſhall take the liberty of introducing in this place.

Extract from M. de Guignes concerning the analogy between the Egyptian and Chineſe hieroglyphics.

" Suivant Orus Apollo le *Soleil* et la *Lune* groupés enſemble forment une caractere Egyptien, qui ſignifie la *ſucceſſion des tems*, le *premier principe:* en Chinois les mêmes élémens, le *Soleil* et la *Lune*, ont exactement la même ſignification, *la ſucceſſion des tems*, les *révolutions*, le *principe de toutes choſes.*

" A la Chine comme en Egypte la figure de la *Lune* ſignifie le *Mois.*

" Une *ligne* horiſontale, ſuivant le même auteur, traverſée par une *ligne* perpendiculaire ſervoit à exprimer le nombre *dix.* Par quel haſard les Chinois ont-ils employé la même figure dans le même ſens? Un caractere de cette eſpece ne tient point à ces idées générales qui tombent dans l'eſprit de tous les hommes.

" En

SECT. III. EXAMP. IX.

" En Egypte le *Cynocephale* déſignoit la *triſteſſe :* à la Chine la même figure, accompagnée du caractere de la *voix*, ſignifie la même choſe.

" Pour déſigner *l'éducation* et une *origine ancienne* les Egyptiens peignoient *un paquet de roſeaux*. Ce ſymbole eſt fondé ſur des idées ſi ſingulieres que des peuples éloignés ne peuvent l'imaginer, encore moins s'accorder ſur la ſignification. Cependant les Chinois employent un *paquet de roſeaux* dans le même ſens que les Egyptiens. Des caracteres de cette eſpece ſont pour nous des traces de la communication de l'un et de l'autre peuple.

" M. de Guignes termine ce parallele par le Hiéroglyphe Egyptien qui ſervoit à exprimer la *Science* et un *Savant*. Les Egyptiens repréſentoient la *ſcience* par la *roſée qui tombe du ciel*. Cette métaphore exiſte en Chinois, et le caractere qui ſignifie la *Science*, un *Savant*, eſt compoſé de trois élémens ou clefs, l'une qui déſigne la *pluie*, ou *la roſée*, l'autre le *ciel*, et la troiſieme *l'homme*. Cette phraſe ne peut ſignifier que *l'homme ſur lequel tombe la roſée du ciel*. Il n'eſt perſonne qui ne ſente, qu'une métaphore de cette eſpece commune à deux peuples ne ſoit une preuve de leurs anciennes liaiſons ; et cette preuve eſt d'autant plus forte, que l'on trouve en Egypte et à la Chine pluſieurs caracteres de la même eſpece. C'eſt par la même

SECT. III. EXAMP. IX.

même raiſon de communication que nous retrouvons dans le Deutéronome la formule entiere de ce Hiéroglyphe. "*Concreſcat ut pluvia doctrina mea, fluat ut ros eloquium meum, quaſi imber ſuper herbam, et quaſi ſtillæ ſuper gramina.*" Les Egyptiens comparoient la Science à la roſée qui tombe ſur les plantes et qui les fait fructifier. Les Hébreux avoient vécu long-temps dans l'Egypte; de plus, comme les Arabes et les Syriens, ils ont toujours été voiſins des Egyptiens, auſſi le langage de tous ces peuples a-t-il conſervé beaucoup de traces de cette communication, ou plutôt il eſt le même quant aux racines des mots *."

Analogy between Indian and Egyptian hieroglyphics.

Yet, however remarkable the reſemblance of hieroglyphical repreſentation has been ſeen in ſome inſtances in China and Egypt, there are not wanting equally ſtriking proofs of analogy between the characters of this latter country and thoſe of India. The Serpent was a ſacred type common to both †. The Lotos of the Nile and the Ganges were of equal celebrity as ancient religious ſymbols. And the fable of the mundane egg was often depicted in the ſculptured details of the mythological hiſtory of each.

* M. de Guignes ſur les moyens de parvenir à la lecture et à l'intelligence des Hieroglyphes Egyptiens;——extrait du Journal des Savans.

† "Nothing," ſays Dr. Stukeley, "is of ſo high account among the Chineſe as the repreſentation of dragons and ſerpents; as we ſee in all their pictures and utenſils; nay, in the very ſtamps upon their ink. It is the genial banner of their empire. It means every thing that is ſacred among them." Stukeley's Abury. Hence the Serpent was no leſs venerated in China than in India and Egypt.

SECT. III. EXAMP. IX.

Form of Indian, Chineſe, and Egyptian temples.

To all this it may be added, that the ſpecific form of many of the ſacred ſtructures in India, China, and Egypt is the ſame. They are often pyramidal; and point out in the moſt impreſſive manner the common origin from which they were derived, and the principles of religion which at firſt ſuggeſted this mode of conſtruction.

The cauſe of this analogy.

But I am far from concluding from theſe premiſes, that either the Chineſe or the Indians were colonies from Egypt. As little can I admit it as a conſequence, that the Mizraïm, who were the original inhabitants of Egypt, or the Cuthites who ſo early diſtinguiſhed themſelves in that country, were, in any degree, the emigrants either from India or China. It is moſt conſiſtent with the nature of the caſe, and moſt conſentaneous with the general tenour both of ſacred and profane hiſtory, to ſuppoſe, that analogies, ſubſiſting ſo remarkably between the early practices of nations ſo diſtinct, could only have ariſen in ſimilar inſtitutions eſtabliſhed among them, while as yet they formed but one people—before the vengeance of Heaven obliged them to ſeparate with confuſion from each other, and to abandon for ever that devoted tower, in the rearing of which they had aſpired after nothing leſs than an immortality of renown.

This ſuppoſition will acquire a great acceſſion of ſtrength, if we conſider what has been the effect of national vanity

upon

upon theſe renowned ſtates, from the remoteſt period of their hiſtory.

SECT. III. EXAMP. IX.

This cauſe further aſcertained from the partiality of theſe nations to their own manners, rites, and arts.

In all theſe countries there was, in ancient times, an equal bigotry to their own cuſtoms and manners: the natives of each were equally jealous of innovations; and ſcarcely any power and influence were able to produce them. The ſame bigotry ſtill exiſts as ſtrongly as ever among the Chineſe and the Indians. With reſpect to the Egyptians, who ſeem to hold out a partial exception to this remark, their territory was ſmall, it abounded in riches, and its fertility was unequalled by that of any other region under heaven. Hence it became an object of enterpriſe to many powerful monarchs. It was very early ſubdued by the arms of Nebuchadnezzar; and has ſcarcely ever ſince been able to rear its head, or aſſert its own independence. This however is an objection of little moment. Since the time of Nebuchadnezzar, which is comparatively of recent date, and brings us within the reach of authentic records, there have been no colonies ſent out from Egypt either to India or China, nor any received into it from thoſe quarters. Beſides, Herodotus repreſents the Egyptians in his days, as diſtinguiſhed above all other people, of whom he had any knowledge, by their ſtrong attachment to the ancient traditions and cuſtoms of their own country. Not all their diſtreſſes and mortifications were able to overcome theſe

SECT. III. EXAMPLE X.

prejudices, or give them humble thoughts concerning themſelves. They ſtill prided themſelves, after undergoing the calamities of two ſubjugations, one under the Babylonians, and a ſecond under the Perſians, in having borrowed nothing from the reſt of mankind, and excelling every other people in wiſdom and learning *.

Thoth—the original deity of this name Chaldaïc.

It is an additional argument in favour of the ſame ſuppoſition—that the Theuth of the Egyptians, the Taautus of the Phœnicians, and the Teutates of the Celtæ, were deities moſt aſſuredly borrowed from Thoth of the Chaldees. All theſe nations were entirely devoted to the ſame ſyſtem of idolatrous worſhip: but this apoſtacy from the true GOD had its firſt commencement in the plain of Babylonia; and Thoth was a title of the preſiding deity of that region. We have ſeen, however, that this Thoth is likewiſe deſcribed as the inventor of the art of writing.

Concluſion.

From all theſe circumſtances I would conclude, that hieroglyphical inſcriptions were firſt introduced into practice, while as yet the favourite ſcheme of Ammonian idolatry was in a flouriſhing ſtate—while the Cuthites and their adherents were aſſembled in one multitudinous maſs around the ſame ſtandard—and before the diſperſion compelled them to tranſport

* Herodot. lib. ii. c. 49. 160.

to

to other climes their cuſtoms, inventions, and implements of ſuperſtition.

SECT. III. EXAMP. IX.

Among other diſcoveries attributed to Thoth was the culture of the vine *. And in this reſpect his hiſtory agrees preciſely with that of the patriarch Noah. "He," it is ſaid, "began to be a huſbandman, and he planted a vineyard †." He was certainly the firſt, who applied himſelf to agriculture after the Flood; and this, in the language of tradition, would be deſcribed as an invention; for the æra of the deluge was properly, in a mythological ſenſe, the commencement of time. Hence it appears that Thoth was only a ſacred title, conferred upon this illuſtrious perſon, when he was honoured by his poſterity with an idolatrous veneration. And it is thus far, in a very remarkable degree, analogous with Zeuth. The noble and uſeful diſcoveries attributed to the deity diſtinguiſhed by this name, are only ſo many teſtimonies of gratitude and reſpect for the benefits accruing from his reputed inſpiration.

Hiſtory of Thoth—to whom alluſive.

That the term Thoth or Theuth has certainly ſome relation to Noah, may be further collected from its compoſition with Erech. This latter word ſignifies an Ark, or emphatically, in a traditional ſenſe, "*the Ark;*" and the compound Ἐρεχθευς is literally Erech-Theuth, "*the Ark of Theuth.*"

Erechtheus: Proœmium to his hiſtory.

* Πρωτος Θωθ ἔδαη δρεπανην ἐπι βοτρυν ἐγειρειν. Epigr. e Lactant. Antholog. l. i.

† Geneſis, ch. ix. ver. 20.

But

SECT. III. EXAMP. IX.

But if the term Theuth be of Chaldaïc original, no leſs ſo are all its compounds, Prometheus*, Meneſtheus†, Hippothoüs‡, Erechtheus, &c. ſo far, at leaſt, as this radical is concerned; and there is much curious and valuable information annexed to the analyſis of theſe names. The laſt of them, however, is that, to which the preſent diſcuſſion will be more particularly confined.

Kings of Attica:

I have already expreſſed a belief, that the liſts, which the Grecian annaliſts produce, of the kings of Attica, Thebes, Argos, &c. are almoſt, if not entirely, compoſed of fictitious characters; whoſe names "are little elſe than artificial compounds of Egyptian terms §," with which nothing but the moſt fabulous romance is connected. Since therefore it is an object of importance to remove as much as poſſible the veil which has hitherto overſpread this part of ancient hiſtory, I ſhall exhibit, in further vindication of my opinion, the line of deſcent among the Athenians.

* Prometheus is Piromi-Theuth, *the man Theuth*. ρωμι ſignifies *man*, and, with the prefix πι, as in πιρωμι, *the man*. It is a term applied to the human ſpecies to denote an erect poſition of body; which, no leſs than reaſon, is peculiar to themſelves. It is analogous to רום (Rōm) of the Chaldees; and from it the Greeks probably formed Ρωμη, ſignifying *ſtrength*.

† Meneſtheus is literally Menes-Theuth. Menes was the firſt law-giver among the Egyptians, and the firſt who improved their mode of living. Conſult Diodor. Sicul. vol. i. p. 53.

‡ Hippothoüs is the compound Hippo-(Thoöt or) Thoth; and is ſimilar in import to Erech-Theuth. I have treated of the term Hippo in p. 168, &c.

§ See pages 44, 45.

SECT. III. EXAMP. IX. A liſt of them:

Names.	Years they reigned.	Years before the Olympiads.
1. Cecrops	56	780
2. Cranaus	9	724
3. Amphictyon	10	715
4. Erichthonius	50	705
5. Pandion I.	40	655
6. Erechtheus	50	615
7. Cecrops II.	40	565
8. Pandion II.	25	525
9. Ægeus	48	500
10. Theſeus	30	452
11. Mneſtheus*	23	422
12. Demophoön	33	399
13. Oxyntes	12	366
14. Aphydas	1	354
15. Thymætes or Thymedes	8	353
16. Melanthus	37	345
17. Codrus	21	308

Thus, theſe ſeventeen kings are repreſented as having reigned, in all, four hundred and ninety-three years, and continued the ſucceſſion till within two hundred and eighty-ſeven years of the æra of the Olympiads. But it has

Period of their dominion.

* Mneſtheus is the ſame name with Meneſtheus; ſo it appears from Virgil,

——— Lyrneſſius Acmon
Nec Clytio genitore minor, nec fratre Meneſtheo.
Virgil. Æn. lib. x. ver. 128.

Again:

Affuit et Mneſtheus, quem pulſi priſtina Turni
Aggere murorum ſublimem gloria tollit.——Ibid. ver. 143.

This calls almoſt irreſiſtibly to our recollection what the facetious Butler has wiſely reſolved, concerning the Squire of Hudibras——

"A Squire he had, whoſe name was Ralph,
That in th' adventure went his half:
Tho' writers, for more ſtately tone,
Do call him Ralpho, 'tis all one;
And when we can, with metre ſafe,
We'll call him ſo; if not, plain Ralph."
Hudibras, canto i. part i. ver. 450.

been

SECT. III. EXAMP. IX.

The credibility of their hiſtory examined.

been already made to appear, that no dependance can be placed upon any accounts which have been tranſmitted to us, in relation to events antecedent to that time*: ſo that every circumſtance reſpecting this race of ſovereigns meets our very firſt view with an air of improbability. Nor will this improbability be diminiſhed by a more minute attention to the hiſtory. Creon is the firſt Archon, concerning whom we have any information: and he is ſaid to have governed Athens in the firſt year of the twenty-fourth Olympiad, that is, ſix hundred and eighty-four years before the birth of Chriſt. It appears therefore that between Creon and Codrus, who was the laſt king of Athens, an interval of time was ſuppoſed to have elapſed of three hundred and ſeventy-nine years. In what manner then was this ſpace filled up? Or, what were the laws, the arts, and manners of the Athenians during this period? To theſe queries we are only anſwered——by being deſired to look at the following liſt of Archons, who ſuperſeded the royal authority in Attica.

Creon, the firſt Archon whoſe deeds are recorded.

Archons of Athens.

A liſt of ſome of them.

Names.	Years they reigned.	Names.	Years they reigned.
1. Medon	20	8. Phereclus	19
2. Accaſtus	36	9. Ariphron	20
3. Archyppus	19	10. Theſpiæus	27
4. Therſippus	41	11. Agameſtor	17
5. Phorbas	30	12. Æſchylus	23
6. Megacles	28	13. Alcmæon	2
7. Diagnetus	25		

* Conſult Part III. Sect. I. page 38, &c.

If

SECT. III.
EXAMP. IX.

The information with which we are furniſhed reſpecting them.

If it be inquired, what has been handed down to us concerning theſe illuſtrious perſons—the anſwer is, that Medon was the ſon of Codrus, Accaſtus the ſon of Medon, Archyppus the ſon of Accaſtus, Therſippus the ſon of Archyppus, and ſo on to the laſt. It may be added too, that, taken together, they anſwer the purpoſe of a complete ſtop-gap in the chronology of this then infant ſtate: for the whole period of their dominion was three hundred and ſeven years; which, applied to the place where the line of the kings was broken off, will bring us down to the laſt year of the fifth Olympiad. This is the ſum of that information, with which the page of hiſtory has hitherto favoured us, with reſpect to this ſubject: and it is juſt ſufficient to evince, how deeply every part of it is immerſed in the gulph of obſcurity! For, who can aſſign any ſufficient reaſon, why the tranſactions of Cecrops and his royal ſucceſſors ſhould have been detailed with minuteneſs; while thoſe of theſe Archons, who reigned ſome of them for many years, and who flouriſhed ſo much nearer to the time when hiſtorical records were carefully preſerved, ſhould have been buried in an irretrievable oblivion? This is the more extraordinary, becauſe the Archontic form of government ſeems to have been more congenial to the taſte of the Athenians than the Monarchical. The latter among them was abſolute; the former included in ſome degree the voice and ſuffrage of the people.

The inference to be drawn from it in relation to the kings of Athens.

SECT. III. EXAMP. IX.

Moſt of theſe ſovereigns fabulous perſonages.

I will not expreſs any ſuſpicion with reſpect to the certainty of this ſucceſſion of Archons; neither will I ſay that it might not have dated its commencement with ſome ſuch patriot as Codrus: but, if any credit be given to this part of ancient hiſtory, becauſe it is ſo unembelliſhed by the pencil of fiction, there is certainly none to be granted to the ſplendid achievements attributed to the preceding monarchs. If there be any, even the leaſt, truth in this deſcent of royal ſovereigns, it muſt evidently be greatly curtailed in order to aſſume at all the appearance of probability.

The line of Erechtheus of this kind.

If we believe that Medon was the ſon of Codrus, and that Codrus was the ſon of Melanthus, we are then brought to our ne plus ultra: for we aſcend to the line of Erechtheus, than which, if it be fully conſidered, nothing can appear more fabulous.

The liſt of them curtailed by Sir Iſaac Newton.

Sir Iſaac Newton, in his chronological inquiries, has thrown out a conjecture reſpecting this line, which, if its juſtice be admitted, will cut it very ſhort indeed. He is of opinion that Pandion II. and Erechtheus are the ſame with Pandion I. and Erechthonius: and that therefore Cecrops II. Pandion II. and Erechtheus muſt be ſtruck out of the liſt. Such an eraſement will occaſion a deficiency of one hundred and fifteen years, in the three hundred and fifty-nine years, during

during which this race is ſaid to have been ſeated upon the throne of Attica. How far this, and more to the ſame effect reſpecting the other branches of the ſame line, may be entitled to credit, will eaſily appear by the ſequel.

Γηγενης—the import of that term.

The Greeks in general, but the Athenians in particular, moſt commonly diſtinguiſhed thoſe perſons, whoſe hiſtories they could not trace on account of their high antiquity, by the peculiar title of Γηγενεις. They ſuppoſed them to have been the firſt of men, and to have actually ſprung from the earth. For this reaſon that epithet has been conferred upon Pelaſgus, Iäpetus, Zanclus, and the Titans. An appellation analogous to it was aſſumed by the natives of Attica themſelves. But the early hiſtory of this people, and the traditions reſpecting the perſons I juſt mentioned, were all equally loſt in the uncertainty of fable: nothing of them was diſcoverable at the time when learning began to flouriſh in Greece; at leaſt, if they might have been, in ſome degree, traced out by dint of a patient and unreſerved inveſtigation, the claim which was laid to an unfathomable antiquity, and the national dignity which attended the ſupport of this claim, formed an inſuperable preventive.

Αυτοχθων:

to whom applied.

In conſiſtency with this principle, we ſhall not only find the Athenians ſtyling themſelves a race of Αυτοχθονες, but we ſhall

SECT. III. EXAMP. IX.

Inference.

alſo perceive them attributing the titles of Αυτοχθων and Γηγενης to ſome of their kings; Cecrops, for inſtance, was honoured with the former, and Erectheus with the latter. But what credit ſhall we give to the reign of a line of ſuch monarchs as theſe? Or how ſhall we aſſign, as the fabuliſts of Greece have done, any certain periods to their reſpective dominions? So early indeed were the times now referred to, that Amphictyon, the third king of Athens, is repreſented as the ſon of Deucalion.

Amphictyon, his time recorded:

inference to be drawn from it.

I have already alluded to the hiſtory of this perſon, as far as it relates to the deluge which happened in his time; and have obſerved, that no other patriarch than Noah could poſſibly have been intended by it. But in this opinion I am only coincident with many learned men. Are we to ſuppoſe then that there were kings in Attica, either cotemporary with, or antecedent to, the æra of the flood? That is plainly abſurd. If ſuch an event ever took place; and if the re-peopling of the world commenced and was carried on for ſome time in that part of it which the moſt reſpectable antiquity points out, there could, in the nature of things, have been no Cecrops, no Cranaüs or Amphictyon in Attica at the dates pretended.

Cecrops, Cranaüs, and Amphictyon, fabulous perſonages.

Difference between Γηγενης and Αυτοχθων.

There is a manifeſt difference between the terms Γηγενης and Αυτοχθων, which will perhaps aſſiſt in throwing a portion of

of light over this very obſcure part of hiſtory. Αυτοχθονες will be found to imply perſons, or people, who derived their extraction from *the very ſpot on which they reſide*; and in this ſenſe it was uſed by the Greeks. Γηγενης is an epithet of greater latitude, and denotes the origin of particular perſons from *the earth*. On which account the latter of theſe would convey an idea of greater diſtance of time than the former; and was never applied to any people who were conſidered as natives of, or reſident for ages in, any quarter of Greece.

Erechtheus more ancient than Cecrops.

Agreeably to this interpretation it will appear, that Erechtheus was of more ancient date than Cecrops. The former was γηγενης; the latter was only αυτοχθων. And we may even perceive ſomething in the annals of the Athenians to countenance this opinion; for Erechtheus is fabled to have been the father of Cecrops. It is true, this Cecrops is repreſented as the ſecond of that name; yet I think that, after what has been already obſerved upon this ſubject, and taking alſo into conſideration what is to follow, there will be little difficulty in ſtriking Cecrops II. out of the liſt, and placing Erechtheus before Cecrops I.

Erechtheus of foreign extraction.

It may alſo be concluded from this difference, which ſubſiſted between the titles of theſe two perſons, that the one was of foreign, and the other of indigenous extraction. It has

SECT. III. EXAMP. IX.

His hiſtory and travels.

has been already made to appear that Erechtheus had an alluſion to the Ark of Noah: ſo that the hiſtory connected with that term was foreign to Greece in the very firſt inſtance. It related to the events of an age, far diſtant from that, to which it is referred; and which occurred in a part of the world, widely removed from that, to which it has been fabulouſly confined. Nothing, according to the preſent conſtitution of things, can be conceived prior to theſe events; no kingdoms formed; no countries inhabited. The conſtruction of this veſſel, and the preſervation of the great patriarchal family which was included in it, were the grand means of propagating anew the race of men, and of inſtituting in time the various orders in civil ſociety.

Theſe are the circumſtances to which this title has a primary reference: it afterwards became applicable to the ſtate of religion eſtabliſhed among the ſons of Chus upon the plain of Shinar. Among them firſt, the Ark was admitted to divine worſhip: Nimrod was the firſt, who eſtabliſhed any monarchy in the world; and one of the chief cities of his empire was denominated Erech, in honour of it. Thoth, or Theuth, was ſuppoſed to have been the firſt inſtructor of mankind after the flood; to him alſo was attributed the culture of the vine; for which reaſons, as I have already demonſtrated, he muſt have been the ſame perſon with Noah. But

this

this was a Chaldaïc term; and the term Erech-Theuth muſt have had its origin, in all probability, in the city of Erech; where it was either the name of a temple dedicated to Theuth, or only another name for that city.

From Chaldæa the rites of the Ark travelled into Egypt; where many remarkable veſtiges of them are ſtill remaining. The Erechtheidæ eſtabliſhed a colony there; and emigrated from thence to Attica. Diodorus Siculus is very particular, not only in mentioning the tradition of the natives relative to this emigration, but in explaining the cauſe to which it was imputed. "They tell us," he ſays, "that Erechtheus was an Egyptian by birth; and that he was made king over the Athenians, for which they allege the following reaſon. At a time when there was confeſſedly a great dearth over the whole of the habitable world, except in Egypt, which was preſerved by the Genius of the country*; and when there enſued a great deſtruction, both of the fruits of the earth, and among men; Erechtheus, becauſe the Athenians and Egyptians were of the ſame race, conveyed a conſiderable quantity

A paſſage from Diodorus relative to this ſubject.

* The Genius, who preſerved this country from famine, was the Nile. Great and univerſal indeed muſt have been that drought, which could ſupply no rain among the mountains of Abyſſinia; and, conſequently, no inundation in Lower Egypt. On the degree of inundation the fertility of this tract depended. Compare the above paſſage with what has been ſaid, under the article Ζεα, in pages 109, 110, 111.

of

SECT. III. EXAMP. IX.

of corn from Egypt to Attica. On this account, the citizens, who felt the full force of ſuch an obligation, conferred the kingdom upon their benefactor. When he had received it, he taught the ceremonials, and inſtituted the myſteries of Demeter (Ceres) at Eleuſis, having brought theſe rites with him from Egypt." The hiſtorian adds, that "the Athenians themſelves acknowledged, that under the government of Erechtheus, when the want of rain had conſumed all the fruits of the ground, Demeter had herſelf come among them, and relieved their diſtreſs by the gift of corn *."

Inferences.

This paſſage is of no ſmall importance: for it plainly proves that the rites of Demeter were imported into Greece from Egypt; that the Erechtheidæ were ſome of the moſt early navigators who came from that country into Attica; and that the colony, who paſſed under this denomination, were the firſt who eſtabliſhed that branch of idolatry at Eleuſis.

Relation between Erechtheus and Demeter aſſerted.

If we conſider, only in a ſuperficial manner, the character of this goddeſs, and the nature of ſome of her rites, it will appear, that there is a peculiar truth and propriety in that part of the tradition above cited, which repreſents her myſteries as inſtituted by Erechtheus. But it muſt be recollected,

* Diodor. Sicul. vol. i. lib. i. p. 34.

that

that colonies, in theſe early times, were generally diſtinguiſhed by names collateral with, or derived from, thoſe of the deities they ſerved; and that, therefore, what is here attributed to Erechtheus was in reality the achievement of the Erechtheidæ: for the name of this imaginary leader was no other than a chief title of the God they adored *; and denoted, in a literal ſenſe, "*the Ark of (Theuth or) Noah* †."

Character of that goddeſs.

Demeter, as the analyzer of ancient mythology has well obſerved ‡, is only Da-Mater, "*the Mother.*" If we make a few exceptions in favour of antediluvian traditions handed down from Noah and his ſons §, the univerſal deluge is the moſt diſtant event to which the fables of antiquity have hitherto referred us: and, as a proof that this was regarded as the beginning of time, they have generally deſcribed the origin of all things as commencing with the Ocean. Yet, although every thing was conceived to have had a marine origin, the Ark was certainly the means of preſerving alive

* That Erechtheus was worſhipped by the Athenians as a Deity appears from Herodotus, lib. viii. c. 55.

† See page 229.

‡ Analyſis of Ancient Mythology, vol. ii. page 336, edit. 2d.

§ Such are thoſe traditions to which I have already alluded—namely:
The primitive innocence and happineſs of man. See pages 16, 17.
The number of deſcents from Adam to Noah. Page 106, note †.
The number of generations before the flood. Page 179.

SECT. III. EXAMP. IX.

the choſen remains of the old world; and became the fruitful womb, from which population beyond the powers of numbering has ſince proceeded. Water is deſtructive to animal life in every inſtance, except where its own inhabitants are concerned: this could never therefore have been a parent to the race of men; or have imparted exiſtence to any of thoſe creatures, with which we ſee the ſurface of the dry land repleniſhed. It was conſequently the Ark, buoyed up on the waters of the flood, which was the viſible fource of all things: it is that alone which is here preſented to us under the fictitious character of Demeter, "*the mother of all living.*" "By thee," ſays Orpheus, "was the race both of Gods and men produced; by thee are the mighty rivers, and the main, held continually under controul *."

Compariſon of Demeter with Cybele.

It appears, from the concurring teſtimonies of many reſpectable ancient writers, that Demeter was the ſame as Cybele: and it will greatly confirm what has been ſaid in reſpect to the former of theſe perſonages, if we pay a little attention to the hiſtory of the latter.

Cybele is uſually diſtinguiſhed by the titles of Magna Mater, Mater Deorum, Ορειαι Μητηρ, and Ἡ Μητηρ των Θεων. She

* Εκ σεο δ' ἀθανατων τε γενος, θνητων τ' ἐλοχευθη
Σοι ποταμοι κρατεονται αει και πασα θαλασσα. Hymn. 26.

was

was called Ορεια Μητηρ, becauſe, previous to her enrollment in the number of the Celeſtials, ſhe had been expoſed upon the mountain Cybelus in Phrygia *. The Ark alſo, it muſt be obſerved, reſted, and remained long expoſed upon the ſummit of a mountain, before its apotheoſis. This was Ararat †, in Armenia. And, as it was remarkable for its height, eminences of a ſimilar nature have been likewiſe frequently honoured with names alluſive to the ſame event. Of this kind were the mountains of the Moon ‡, of Daghiſtan §, of Lebanon ‖, and Hermon ¶. To this claſs alſo belongs that eminence in Phrygia

* Diodor. Sicul. vol. i. lib. iii. p. 226, 227.

† Geneſis, ch. viii. ver. 4.

‡ There are two mountains which were thus named. One is a promontory in Luſitania; which ſtill retains ſome veſtiges of its old appellation in *Punta di Luna*, its modern one. The other is in Ethiopia, on the ſouthern ſide of the Equator; from which, according to Ptolomy, the Nile takes its riſe. But that Selene, or Luna, or the Moon, was uſed as a type of the Ark appears ſufficiently from ſeveral parts of theſe diſquiſitions.

§ Daghiſtan is literally Dagh-iſtan, "*the region ſacred to the fiſh*," or Noah, characteriſed by this title. The mountains of Daghiſtan were that part of Caucaſus which bounded the province known by this name. Tan, or Stan, and, in compoſition, Eſtan, or Iſtan, was a word which ſignified *a country*, almoſt all over the Eaſt. Chuſiſtan, Farſiſtan, Mogulſtan, Hindoſtan, are further proofs of this.

‖ Lebanon, as it was ſtyled by the Hebrews, but Libanus, according to the provincial dialect of the country, was the greateſt and moſt noted mountain in Syria. Its name is derived from Laban "*the Arkite Moon;*" to whom, as a Deity, it was conſecrated.

¶ Hermon was the name of that part of Libanus, where the river Jordan has its ſource. This is very nearly Har-Mon, "*the mountain of the Moon.*" And it is very remarkable, that Ptolomy, who without doubt borrowed the

SECT. III. EXAMP. IX.

Bel—a deſcription of that Deity.

Phrygia of which we are ſpeaking; for Cybelus (Κυβελος) is plainly formed from Cu-Bel, "*the temple of Bel.*" Bel was a title of the chief Deity among the Syrians. His ſtatues were emblematic; and were probably ſculptured, as if he had been half man and half ſerpent or fiſh: for we find that the Greeks, who had obtained ſome knowledge of the term, and of the object to which it was applied, made uſe of it in the very ſame manner, to ſignify *a Dragon* *, by which they intended

term from the uſage of the country, has called this mountain Hippos. Of this word I have ſpoken largely already; and the preſent inſtance of the uſe of it affords a ſtrong additional proof, that this mountain was peculiarly ſacred to the Ark.

* Bel, or Belial, was changed by the Greeks into Βελιαρ; and this word ſignified a *Serpent* or *Dragon*; Βελιαρ, Δρακων. Heſych.

Belial is no other than Beli†-Al, "*the Lord God:*" and it was a ſupreme title for the Deity of Canaan, *the Sun*. On this account, impious and idolatrous perſons among the Jews were branded with the opprobrious ſtigma of being *Sons of Belial*. But that this Belial is the ſame with Βελιαρ is evident from the authority of Clemens Alexandrinus: for, quoting that paſſage in the ſecond Epiſtle to the Corinthians, Τις δε συμφωνησις Χριστω προς ΒΕΛΙΑΛ; "*What agreement is there between Chriſt and Belial?*" he alters it by ſaying—Τις δε συμφωνησις Χριστε προς ΒΕΛΙΑΡ; "*What is the agreement of Chriſt with Beliar?*" There are alſo ſeveral MSS. of this epiſtle, in which Βελιαρ is found inſtead of Βελιαλ: ſuch are thoſe of Lincoln, Magdalen, and New Colleges in Oxford, and Emanuel College in Cambridge.

The Sun, as he was the moſt glorious object in the viſible creation, was early introduced to divine honours. Noah and Ham were alſo regarded by the firſt apoſtates from true religion as more than mortal; and were compared, on account of the reputed tranſcendancy of their excellence, to the illuſtrious luminary of day. This is the reaſon why the Arkite and Solar rites became ſo ſoon confounded with each other.

† Beli, analogous to Bali in India.

any

SECT. III. EXAMP. IX.

any monſtrous form, analogous to this. Cecrops himſelf was feigned to have been a perſon of like deſcription, having his lower parts abſorbed in the tail of a *dragon* or *ſerpent* *. It will be ſeen, as a further proof that this title had a near relation to the event of the deluge, that it was uſed both in the maſculine and feminine genders; and, as a feminine, was aſſigned to Aphrodite or Venus †, who is particularly deſcribed as having ſprung from the Sea. Bel, therefore, was only the patriarch Noah under a fabulous character, analogous to that of Dagon as a male divinity, and Atargatis as a female: and Cu-Bel, from which the lofty mountain Cybelus derived its

* Ω Κεκροψ, ηρως αναξ, τα προς ποδων δρακοντιδη! Ariſtophan. in Veſpis.

† Kircher has ſomething very much to the purpoſe upon this ſubject. "Vides igitur dictas Veneres Uraniam, Nephtem, et Momemphitam nihil aliud eſſe quam Iſidem; quod et Vaccæ cultus ſatis ſuperque demonſtrat, proprius Iſidi. Certè hanc eandem quoque eſſe, quæ in hiſtoriâ Thobiæ DEA BAAL dicitur, quæ vaccâ colebatur; ſic enim habetur c. i. ver. 5. Εθυον TH BAAΛ τη δαμαλει, quod et alio loco, videlicet 3 Reg. c. xix. ver. 18. ubî Baal legitur *fœmineo genere*—Ουκ εκαμψαν γονατα TH BAAΛ. Ego ſane arbitror ibi ſumi Baal pro Baali. Erat enim Baalis idem quod Baaltis Phœnicum, quam Megaſthenes apud Euſebium vocat Βασιλεια Βηλτις. Heſychius autem Βηλθης inquit ἡ Ἡρα, ἡ Αφροδιτη; cui cum ſacrificârint juvencam Phœnices, veriſimile eſt eandem eſſe cum Venere Ægyptia, ſeu Iſide, ſeu Aſtarthe Aſſyriorum," Œdip. Ægypt. vol. i. Syntagm. iv. c. xiii. pag. 319.

The only obſervation I would make upon the above paſſage is this; that I do not ſee any ſufficient reaſon for ſuppoſing, in the texts therein cited, that Baal is miſtaken for Baalis: for Baalis, Baaltis, Βηλτις, Βηλθης, as alſo Βελιαχ, and Βελιαρ, are only the ſame word, Baal or Bel, with different terminations; and all alluded to the ſame divinity, who was ſometimes worſhipped as a male, ſometimes as a female.

name,

SECT. III. EXAMP. IX.

name, was nothing but a temple dedicated to his worſhip. It is alſo certain, that there was a tradition concerning this event peculiar to that very ſpot; for the rites of Cybele were firſt eſtabliſhed, as ſuch, upon the ſummit of this mountain. In truth, the hiſtory of this *Mother of the Gods* is very nearly the ſame with that of Nana, which has been already conſidered*; and may be eaſily confounded with it. The only difference is—that the former of theſe perſonages was an actual perſonification of the Ark; while the latter was chiefly figurative of the infant colony, which had been preſerved in it. The ſcene of action was ſuppoſed the ſame in both caſes: and the circumſtances recorded would be traditionally the ſame: They were both the offſpring of the ſame parent, of Meon, Deucalion, or Noah, by whatever other titles diſtinguiſhed; and ſprung—the one from his loins, the other from the workmanſhip of his hands. They were both expoſed upon the ſame mountain. The one was the mother of Attis, the other of Gods and men: but Attis, as we have ſeen, was only one name for the Sun, or Jupiter, the Supreme Deity of the Gentile world, whoſe peculiar title is Πατηρ Ανδρων τε Θεων τε. And thus, it may be equally aſſerted concerning both theſe fabled beings, in common with Demeter, that they were the apparent ſource, from whence proceeded αθανατων τε γενος, θνητων τε.

Compariſon of the hiſtories of Cybele and Nana.

* See pages 145, &c.

Whether

SECT. III. EXAMP. IX. Inference.

Whether therefore we examine the attributes of Demeter independently, or compare them with thoſe of Cybele, with whom ſhe has been repreſented as identical, we ſhall plainly perceive, that her rites were thoſe of the Ark; which prevailed in every country where colonies of Cuthites ſettled; and were generally performed upon the ſummit of ſome eminence, on the bank of ſome lake or river, or upon the ſhore of the main*.

Rites of Demeter conſidered.

Among her rites ſome were very remarkable; and will ſtrongly enforce the truth of this concluſion. They continued nine days: and each day brought with it ſome appropriate and highly ſignificant ſervice. I ſhall only inſtance this in the exerciſes of three days†.

Purification by ſea-bathing.

I. That, appointed for the ſecond, conſiſted in a courſe of purification by ſea-bathing; in reference to which the following queſtions will naturally ſuggeſt themſelves to the mind—What had the initiated into the myſteries of Ceres to do with the Sea? and, What relation did the Goddeſs of corn bear to Neptune? The anſwer is eaſy. She was reputed Da-Mater, "*the Mother*," or ſource of all things; the Ocean was likewiſe

* Theſe rites, indeed, were differently modified in different countries; but the principle, on which they were founded, was eſſentially the ſame in all.

† Some account of theſe rites may be ſeen in Ælian. Var. Hiſt. lib. xii. c. 24.; in Cicero de Legib. lib. ii. c. 14.; and in Pauſanias, lib. x. c. 31, &c.

conſidered.

SECT. III. EXAMP. IX.

conſidered in the ſame light *: and therefore, whenever her votaries underwent this proceſs, they were implicitly led to commemorate the origin from which they ſprung. Such was one of the myſteries of Eleuſis! The import of the ceremony was early loſt; and a myſtery it muſt for ever have remained, without the aſſiſtance of that clue, by which we are now directed.

A particular uſe of wine.

II. From the Ark proceeded, in a traditional ſenſe, ſome of the moſt uſeful diſcoveries, by which the human race have been diſtinguiſhed. It was the means of tranſmitting the memorial of antediluvian arts, and the knowledge of every thing that was neceſſary for a life of ſimplicity and eaſe. But, of all purſuits, that of agriculture is the moſt important, as being moſt eſſential to the ſubſiſtence of mankind. Bread is "the ſtaff of life;" and, for this reaſon no doubt, the mythologiſts of antiquity have fabled Demeter as the Deity, who preſides over corn and the fruits of the earth. They would immediately conclude, that as ſhe had communicated life and being to the whole of the animated creation, it was alſo her province, as a tender parent, to watch over it for good, and to provide every requiſite for its ſupport †. And we cannot but obſerve a moſt wonderful correſpondence be-

* See pages 112, 241.

† We may accordingly perceive, that her rites were introduced into Attica, in conſequence of her being ſuppoſed to have preſerved the Athenians from deſtruction by famine.

tween

SECT. III. EXAMP. IX.

tween this part of the legend reſpecting her, and the hiſtory of the great poſtdiluvian patriarch. Did ſhe firſt inſtruct mankind in the methods of planting and ſowing—Noah alſo "began to be a huſbandman; and he planted a vineyard*." But "he drank of the wine, and was drunken." Wine was likewiſe introduced as a part of the Eleuſinian rites: and, as if there had remained ſome tradition, concerning the diſgrace which attended that fit of intoxication †, the ſacred liquor was not

* Geneſis, ch. ix. ver. 20, 21.

† A tradition to this effect did actually exiſt; and is ſtill remaining, in India, ſo remarkable, that, though it has been already given to the public by Sir William Jones, and Mr. Maurice, I cannot reſiſt the temptation of citing it in this place. Truth is the great object to which the ſtudies of theſe gentlemen have been directed; and in many inſtances they have nobly ſucceeded in the diſcovery of it. I have alſo, I hope, the ſame object in view: and it is very poſſible that the preſent work may fall into the hands of thoſe who have neither peruſed the papers of the Aſiatic Society, or the Hiſtory of Hindoſtan, or Shanſcrit Fragments by Mr. Maurice.

The following is the tradition alluded to, as tranſlated verbatim by Sir William Jones from the *Padma-purán*:

1. "To Satyavarman, that ſovereign of the *whole* earth, were born *three* ſons; the eldeſt SHERMA; then CHARMA: and thirdly JAPETI by name:

2. "They were all men of good morals, excellent in virtue and virtuous deeds, ſkilled in the uſe of weapons to ſtrike with or to be thrown; brave men, eager for victory in battle.

3. "But Satyavarman, being continually delighted with devout meditation, and ſeeing his ſons fit for dominion, laid upon them the burden of government,

4. "Whilſt he remained honouring and ſatisfying the gods, and prieſts, and kine. One day by the act of deſtiny, the king, having drunk mead,

5. "Became ſenſeleſs, and lay aſleep naked: then was he ſeen by CHARMA, and by him were his two brothers called,

SECT. III. EXAMP. IX.

not quaffed off by the initiated, as might have been expected; but was poured upon the earth, and offered as a libation. This was the ceremony performed on the ninth and laſt day of the feſtival. And it will appear the more extraordinary, when we reflect, that the tradition, reſpecting the drunkenneſs of the patriarch, is the laſt we read of, which could have any relation whatever to the principles of Arkite worſhip.

The carrying about the Καλαθος in proceſſion.

III. I have repeatedly alluded to the rites of Oſiris; and have ſhewn their analogy to the hiſtory of the Danaïdes *. They chiefly conſiſted in carrying about a conſecrated ſhip in proceſſion; and thus far their ſignification was obvious. Something ſimilar to theſe was alſo performed, among the myſterious ſervices paid to Demeter: for, on the fourth day, there was a ſolemn proceſſion, in which the Καλαθος, or *holy baſket*, of the goddeſs was carried about in a conſecrated cart, while the acclamations of Χαιρε Δημητηρ reſounded from every part of the aſſembled multitude. It may perhaps be inquired,

6. "To whom he ſaid: What now has befallen? In what ſtate is this our Sire? By thoſe two was he hidden with clothes, and called to his ſenſes again and again.

7. "Having recovered his intellect, and perfectly knowing what had paſſed, he curſed CHARMA, ſaying: Thou ſhalt be the Servant of Servants."

How nearly this relation correſponds with the fact recorded in the ſacred writings will be eaſily ſeen by comparing it with Geneſis, ch. ix. ver. 21—25. But if ſuch a tradition as this could exiſt in India, why not, in ſome degree, in Egypt firſt, and afterwards in Greece?

* See page 172.

what

SECT. III.
EXAMP. IX.

what degree of analogy there is between the (Cornu-copiæ, or rather) baſket of Ceres, and the ſhip of Oſiris: but this queſtion will be eaſily reſolved, if we take into conſideration the different characters attributed to theſe deities. Oſiris was an Egyptian God; and was ſuppoſed to have much influence upon the Nile*; for which reaſon they celebrated his feſtival on the ſeventeenth day of the month Athyr, when the floods occaſioned by that river had in great meaſure ſubſided—that is, when Oſiris, who had been concealed by Typhon (*the inundation*), was again found†. Demeter, on the contrary, was a terreſtrial goddeſs; and was believed to exert a preſiding influence over the fruits of the earth. This was the quality in

* In conſequence of this the river was called Sihor and Siris, which have the ſame meaning with Oſiris. See pages 118, 119.

† See page 167, note ‖. Oſiris was the Sun; and, at the time now mentioned, he would ſmile again upon thoſe lands, which, for ſome months, had been concealed by Typhon from his genial ray. This is the proper *phyſical* explanation of the fable of Typhon.

This Typhon is a character widely different from one, whom we ſhall hereafter conſider under the ſame name. In this inſtance Τυφων is compounded of Tuph, analogous to the סוף (Sūph) of the Hebrews, and Ōn, which is a title for the Sun. So that, in order to inveſtigate clearly the import of the tradition above mentioned, it is only neceſſary to examine the word Sūph. This term in the Hebrew language has two remarkable, and diſtinct meanings. It implies "*deſtruction*," and "*ſedge, a bulruſh*, or *ſea-weed*." But, if we enter into a compariſon of theſe apparently unconnected ſignifications, it will be found, that the *original* ſenſe, in which this word was uſed, expreſſed nothing leſs than *deſtruction by water*. For ſedge, a bulruſh, and ſea-weed are all aquatic plants; and can never grow in any place which is not marſhy, and rendered thereby unfit for the habitation of any creature, or the growth of any plant, which is not aquatic. Something very ſimilar to this may be obſerved con-

SECT. III. EXAMP. IX.

in which ſhe appeared in Greece: but the Grecians borrowed all their theology from Egypt, changing only the rites and hiſtories of their divinities ſo as moſt to pleaſe their own fancy.

cerning the correſponding word ⲥⲱϥ (Sōf) of the Copts. This alſo ſignifies "deſtruction;" and deſtruction by a fluid; not by that which drowned the world, but that which drowns reaſon, and defaces for a time the image of God in man †. The latter ſenſe of ⲥⲱϥ is therefore metaphorical, when compared with that of סוף; which, as the Jews preſerved their language in a more ſimple ſtate than other nations in general, lays the faireſt claim to tranſmitting the original import of the term with the leaſt adulteration.

It may therefore be taken for granted that Tuph, in the preſent inſtance, has a peculiar alluſion to *deſtruction by water:* and, becauſe this element was ſacred to the Sun, Ōn, as one diſtinguiſhing title of that deity, was ſubjoined to it; in order to complete an epithet which the ancient Egyptians always looked upon with abhorrence. Typhon they conſidered as the ſource of all evil; and every diſorder in the natural and moral world they attributed to his influence.

His name, however, was only a memorial of the general deluge; the traditions of which were gradually becoming more and more incumbered with fiction. How far they were at length loſt ſight of we may eaſily judge from this circumſtance—that Oſiris was reputed the Nile ‡; and Typhon the eſcape of his waters at the ſubſiding of the inundations, when the Eteſian winds ceaſed to blow. This is what Plutarch tells us they underſtood by the murder, or rather *concealment*, of Oſiris by Typhon. But the truth of the hiſtory is as follows §—*Oſiris, enſhrined in the Ark*, was a memorial of the preſervation of Noah. *When Typhon began to rage, the concealment of Oſiris was the immediate conſequence;* ſo, when "the windows of Heaven were opened," and the flood began to prevail, Noah entered into the Ark, and there remained concealed in ſafety till the ſubſiding of the waters. *It was not till after the*

† ⲥⲱϥ, perditio, in plur. ϩⲛⲥⲱϥ, potationes. Woide's Lexicon Ægyptiaco-Latinum.

‡ Oſiris was conſidered as the Nile *in a ſtate of inundation*—Διο μηνος Αθυρ ἀφανισθηναι τον Οσιριν λεγουσι, οτε των Ετησιων ἀπολειποντων παντελως ὁ μεν Νειλος ἀπονοσει, γυμνουται δε ἡ χωρα. Plut. de Iſid. et Oſir.

§ The paſſages in Italics are the ſubſtance of Egyptian traditions.

death

fancy *. What therefore in Egypt was the carrying about the ſacred Argo of Oſiris, conſidering him as a deity of the Nile, became in Greece a like ceremony with the Καλαθος of Demeter, regarding her as the giver of plenty, and the firſt inſtructor of mankind in the art of huſbandry. The rites were certainly appropriated to the difference of character aſſumed: but this aſſumption does not argue any eſſential and original difference between the perſonages in queſtion.

The ſignificancy of the time appointed for the celebration of the rites of Demeter.

In addition to what has been already advanced in reſpect to the Eleuſinian myſteries themſelves, there is ſomething exceedingly remarkable in the period appointed for their celebration. They laſted preciſely nine days; and in this particular Demeter was certainly another type of the Ark: for nine months had exactly elapſed ſince the commencement of the deluge, to the time that the dove returned to Noah with an olive-leaf in her mouth; whereby that patriarch underſtood that the waters were abated from off the earth. This will appear very clearly from the following ſtatement:

death of Typhon that Oſiris was again found; nor was it till after the return of the waters of the flood to their proper ſtations, that Noah went forth from the Ark. The whole account of the opinions and religious rites of the Egyptians, founded on their corrupted traditions, may be ſeen at large in Diodorus Siculus, and Plutarch de Iſide et Oſiride; from whoſe teſtimony it appears, that while they preſerved ſome parts of them in a tolerably accurate ſtate, they exactly reverſed others; and by theſe means inverted the order of the whole, and rendered them perfectly unintelligible.

* Herodotus, lib. ii. c. 49, 50.

"In

SECT. III.
EXAMP. IX.

" In the ſix-hundredth year of Noah's life, *in the ſecond month, the ſeventeenth day of the month*, the ſame day were all the fountains of the great deep broken up, and the windows of heaven were opened *."——

" And the Ark reſted *in the ſeventh month, on the ſeventeenth day of the month*, upon the mountains of Ararat.

" And the waters decreaſed continually until *the tenth month: in the tenth month, on the firſt day of the month*, were the tops of the mountains ſeen.

" And it came to paſs at the end of *forty days*, that Noah opened the window of the Ark which he had made:

" And he ſent forth a raven, which went to and fro, until the waters were dried up from off the earth.

" Alſo he ſent forth a dove from him, to ſee if the waters were abated from off the face of the ground.

" But the dove found no reſt for the ſole of her foot; and ſhe returned unto him into the Ark: for the waters were upon the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the Ark.

" And he ſtayed yet other *ſeven days*, and again he ſent forth the dove out of the Ark.

* Geneſis, ch. vii. ver. 11.

" And

SECT. III. EXAMP. IX.

"And the dove came in to him *in the evening*, and lo! in her mouth was an olive-leaf plucked off. So Noah knew that the waters were abated from off the earth*."

If we add together the portions of time here deſcribed, namely, *the five months*, *the two months and thirteen days*, *the forty days*, and *the ſeven days*, it will be evident that the ſpace of time, that the deluge laſted, was exactly *nine months*. But juſt ſo many days continued the rites of Demeter †."

Upon

* Geneſis, ch. viii. ver. 4—11.

† Something, equally ſurpriſing with this, occurs in the hiſtory of Oſiris. His rites were performed on *the ſeventeenth* day of the month Athyr; and it has been already obſerved, that this was about the time, when the waters which inundated Egypt had almoſt ſubſided ‡. It has been alſo remarked that the month Epiphi was that, during which the waters of the Nile began uſually to riſe §. But the month Athyr was the fifth from this; the latter being the eleventh, and the former the third month in the Egyptian year: ſo that the waters prevailed annually upon the ſurface of Egypt during the ſpace of about *five* months. It was exactly this length of time, between the commencement of the deluge, and the reſting of the Ark upon the mountains of Ararat. So that the bearing about the ſacred veſſel of Oſiris on the ſeventeenth day of Athyr was only commemorative of the Ark being ſupported upon the ſummit of this eminence on the ſeventeenth of the month Tſiri. What renders this more remarkably a type of the event here repreſented is—that the ſurface of Egypt was left dry at an earlier or later time of the year, according to the quantity of rain, fallen among the mountains of Abyſſinia, which produced the inundation. This quantity is very variable in different years; but the greater it was in any year, ſo much the longer time in proportion would be required for the waters to ſubſide. Hence, ſuppoſing the rites

‡ See page 167, note ‖. § See pages 171, 172.

of

SECT. III. EXAMP. IX. Concluſion.

Upon the whole therefore it appears incontrovertibly, that the myſteries of this deity are ſtrongly alluſive to this memorable event. Their import was early loſt even to the initiated themſelves; yet, from the partial ſurvey we have now taken of them, there can remain no doubt, that they are ſtill the ſubjects of accurate inveſtigation, and final diſcovery.

The reaſon why the rites of Demeter are ſaid to have been brought into Greece by Erechtheus.

After this view of the character and myſterious worſhip of Demeter, we cannot be ſurpriſed at that tradition, which has attributed to Erechtheus the honour of having firſt introduced her to the notice of the Greeks. We can only wonder, that a hiſtory of ſuch ancient date ſhould have been handed down, in a ſtate of allegory, to the time of Diodorus *, with ſo many ſtrong evidences of its having originally had its foun-

of Oſiris to have been only obſerved in order to celebrate the return of the Nile to its proper channels, they would undoubtedly be performed ſooner or later than the ſeventeenth day of the month Athyr, according as circumſtances ſeemed to direct. It will perhaps be objected that the ſeventeenth days of theſe months, in the Jewiſh and Egyptian years, do not correſpond to the ſame actual time. I admit it; and offer the following reaſon for this deviation: So great was the reſemblance in point of time between the floating of the Ark, and the period of one of their inundations, that the Egyptians were led almoſt inſenſibly to apply the tradition concerning the one to the peculiar circumſtances attending the other. This was a very natural error: for the one was an event of which they were annually the eye witneſſes; the other was gradually growing more and more out of mind, and continually receiving freſh embelliſhments from the artifices of fiction.

* See the hiſtory here referred to in page 239.

dation

dation in fact. By whom, indeed, could this ſyſtem of idolatry be ſaid to have been imported into Attica, with ſo much truth and propriety, as by the Erechtheidæ*, or *worſhippers of the Ark?* Da-Mater and Erech-Theuth were only different terms made uſe of to expreſs the ſame idea: they were ſynonymous titles for the chief Deity of the earlieſt Cuthite colony at Athens: they were ſimply *the traditional parent of all things*, THE ARK. Is it then to be credited that Erechtheus was ever a ſovereign over this part of Greece?

The names of theſe perſonages imply the ſame thing.

It is not impoſſible but that a perſon, who was at the head of the colony called after this name, might have aſſumed the reins of government there. And as princes were generally of the ſacerdotal order among the deſcendants of Ham, it is alſo very likely that ſuch a leader would aſſume the title of the Deity, to whoſe ſervice he was conſecrated. In that caſe, however, this appellation would have deſcended through the whole race of Erechtheidæan ſovereigns, as being the moſt dignified by which they could be diſtinguiſhed. It would have been analogous to the celebrated names of Pharaoh and Ptolomy in Egypt, or that of Cæſar at Rome. But no mention is made, that this was ever the title of a race of kings; on the contrary, it is repreſented as originating and ceaſing with one man. Hence therefore, if ſuch a man did actually

The ſuppoſition, that an Erechtheus might have reigned in Attica, examined.

* This colony is perſonified in Erechtheus.

SECT. III. EXAMP. IX.

reign in this country, the preſumption is great, either that the colony, over which he preſided, was very ſoon expelled; or that it changed its name, in conſequence of a mixture with ſome other, and an alteration in ſome of its rites. This latter ſuppoſition I believe to be neareſt the truth; becauſe Athens did certainly change its name from Erechthia to Cecropia. Cecrops is ſaid to have ſucceeded to Erechtheus as his ſon and heir; and it is notorious that he brought with him a colony of Saitites from Egypt; ſo that there would have unavoidably enſued a mixture of people.

No truth in the hiſtory of Erechtheus, conſidered as a man.

A perſon, therefore, ſtyling himſelf Erechtheus, might poſſibly, at one time, particularly if we take for granted the humanity of Cecrops, have ſwayed the ſceptre in Attica. But his hiſtory is ſubject to inſuperable objections. At what time he commenced his reign, and during what period he continued it, are circumſtances that muſt remain for ever in doubt: ſince there is no dependance to be placed upon the dates, which are affixed to tranſactions ſo early as theſe, in the annals of any ancient nation whatever. I will even proceed farther, and ſay, that if we are to apply to him what ancient hiſtorians have recorded reſpecting him, his whole character is plainly fabulous. Their accounts do not exhibit the tranſactions of any one age, much leſs the achievements of any one man; but they hand down a ſeries of important and

ſurpriſing

SECT. III. EXAMP. IX.

ſurpriſing facts, which are but ill concealed behind allegorical, yet pertinent alluſions to the term Erech-Theuth. It may perhaps be ſaid, that I have advanced to this concluſion, with too daring and rapid a ſtep; we will therefore examine the teſtimonies of ancient writers concerning him, and ſee how far they can relate to the life of any ſingle perſon.

Suppoſing him to be ſuch, in what ſenſe he might be ſaid to have been ſucceeded by Cecrops.

Cecrops, who is alſo called his ſon, is ſaid to have ſucceeded him in the government of Athens. But the very name of this character is totally inapplicable to any man. We ſhall perceive very clearly hereafter, that it was only a memorial of the ancient rites of the Serpent Deity in Egypt firſt, and afterward in Greece; and related immediately to the temples, where theſe idolatrous rites were performed *. It is eaſily ſeen then, how far we can at all allow him to have been the actual offſpring of any human being whatever: yet he was virtually, as his hiſtory imports, the ſon of Erechtheus. In a traditional ſenſe, a man is ſometimes repreſented as the father of his own works, in the ſame manner as Meon is re-

* Cecrops is literally (Ca-Cur-Ops with the uſe of the Attic dialect and contraction, that is) Ce-C'r-Ops, *the temple of the Supreme Ops*. This Ops was a title of the Serpent God. It is only ϱOϥ (hoph) greciſed; for, diſmiſſing the aſpirates, and uſing a final ſigma, it will accurately become Oψ. The term ϱOϥ ſignifies *a Serpent*, and it is the ſame word with the Οφις of the Greeks.

SECT. III. EXAMP. IX.

ported to have been the father of Cybele *: and, in ſuch caſes, the operations of his hands undergo a perſonification. I would willingly hope, for the credit of the Athenian annals, that this is the caſe with reſpect to Erechtheus in the preſent inſtance; yet am apprehenſive, that the ſolution now given to this difficulty will by no means agree with the other circumſtances of his extraordinary life. But in what ſenſe Cecrops can be ſaid to have reigned over the Athenians, as his ſucceſſor, is another part of the account, with which I do not conceive myſelf at preſent to have any thing to do.

His origin unknown to the Greeks:

he was therefore ſtyled Γηγενης.

In relation to the time when he flouriſhed, and the region from which he came—I have already hinted that he was ſtyled Γηγενης by the Greeks, becauſe they were unable to trace his origin. He was, conſequently, the native of ſome land with which they were unacquainted. Egypt, indeed, has claimed the credit of having given him birth †: but this claim cannot be allowed, becauſe Cecrops, who is himſelf ſaid to have emigrated from that country, was termed Αυτοχθων.

Cecrops, why called Αυτοχθων.

The Athenians, who conferred this epithet upon him, intended to ſignify by it, that he had ſprung from the ſame

* See page 246.

† Και τον Ερεχθεα λεγεσι το γενος Αιγυπτιον οντα, &c. Diodor. Sicul. vol. i. pag. 34.

ſoil

SECT. III. EXAMP. IX.

ſoil with themſelves*; they and the Egyptians being of the ſame race.

An inconſiſtency noted in the hiſtory of Erechtheus.

Yet Erechtheus is deſcribed as having brought a ſupply of corn from Egypt into Attica, ſolely on account of the alliance which ſubſiſted between the two nations—an alliance, not of intereſt, but by blood†. This neceſſarily implies, that, as an Egyptian by birth, he was entitled, equally with Cecrops, to the honour of being called Αυτοχθων. And doubtleſs the Athenians, who out of gratitude made him their king‡, would never have been wanting in ſo eſſential a branch of

* The Athenians ſeem to have uſed this term in two different ſenſes. It was employed by them to denote more particularly the antiquity of their race; by inſinuating, that they were natives of the ſoil on which they reſided, and emigrants from no other nation under heaven. But we alſo find it applied to Cecrops, whom they acknowledge to have brought a colony of Saitites from Egypt: this was its more extended ſenſe, and intimated that the Egyptians and Athenians were of the ſame extraction.

In one inſtance (page 66) we have ſeen, that the titles Γηγενης and Αυτοχθων were referred to one and the ſame perſon—to Pelaſgus. In this caſe we muſt infer that they were ignorant of his origin; but that he had nevertheleſs reſided ſo long in Egypt, and afterwards in Greece, as to have become, as it were, an Αυτοχθων by naturalization.

† Εξ Αιγυπτε τον Ερεχθεα κομισαι, ΔΙΑ ΤΗΝ ΣΥΓΓΕΝΕΙΑΝ, σιτε πληθος εις τας Αθηνας. Diodor. Sicul. vol. i. p. 34.

‡ Ανθ' ων τις εν παθοντας βασιλεια κατασησαν τον ευεργετην. Ibid.

But had he only been a mercenary in the ſervice, they would never have ſo amply rewarded him for the ſuccour he had brought them, as to have made him their king.

politeneſs,

SECT. III. EXAMP. IX.

politeneſs, could they with any degree of propriety have adjudged that title to him.

This inconſiſtency applied to favour his foreign extraction.

There is a ſtrange inconſiſtency in the accounts tranſmitted concerning theſe perſonages. With the origin of Cecrops the natives of Attica either were, or pretended to be, well acquainted; and they therefore conferred upon him the epithet above mentioned, in order to import that he was one of their own kindred. But, though they were of Egyptian extraction, and long maintained an intercourſe by ſea with the country they had quitted, they could never fathom the antiquity of Erechtheus. They are ſaid to have conſidered him as of the ſame race with themſelves; and to have placed him as ſuch in the liſt of their own ſovereigns. He is alſo repreſented as regarding them in the ſame light; and conveying to them corn in their diſtreſs, as if irreſiſtibly bound to do ſo by the immediate ties of conſanguinity. But, had he been an Egyptian, they would ſurely have known ſomething more reſpecting him, than that he was a Γηγενης: unleſs indeed his time had been too early to be at all aſcertained. In that caſe, the memory of the benefit might have ſurvived the hiſtory of the benefactor; yet, even then, they would certainly have given him another title—one more expreſſive of their attachment, and which would have brought him more home to themſelves.

Upon

SECT. III. EXAMP. IX.

He was not of Egypt, but Chaldæa.

Upon the whole therefore I cannot but believe, as I have already indirectly ſtated *, that the origin of this perſon was foreign both to Egypt and Greece: that Chaldæa gave him birth: and that he travelled thence in queſt of adventures; not reſting, till, like a true knight errant, he had conquered ſome iſland, or eſtabliſhed himſelf upon ſome throne. Attica, it ſeems, was the ſpot deſtined at laſt to receive the conqueror, and to ſubmit beneath the acknowledged proweſs of his arm.

Hence ariſes the knowledge of his high antiquity.

But if he were of Chaldæa, his antiquity is not to be diſputed. He muſt have been confounded there, in common with the other Γηγενεις; and been driven thence at the time of the diſperſion. The very title, by which he was characteriſed, is an evident proof of this: for it was generally conferred upon thoſe fabled perſonages, whoſe hiſtory ſhews them to have been intimately concerned in theſe fearful events. Pelaſgus was a Γηγενης †; Iäpetus ‡, whom Heſychius calls ἐπι διασυρμω πρεσβυτερος αρχηγος; and Zanclus §, who derived his name from Zan-Cal-Es, "*the mount ſacred to the illuſtrious*

The original import of the term Γηγενης more fully aſcertained.

* Page 238.

† See page 66, &c. I have there endeavoured to prove that he was the leader of a very conſiderable colony of the diſperſed.

‡ See pages 81, 82. Ιαπετος εις των Γιγαντων.

§ Zanclus ſeems to be only a memorial of the firſt mount raiſed in honour of the Sun, that is, of the Tower of Babel; and, as ſuch, he might well be termed Γηγενης. See page 154.

Sun,"

SECT. III. EXAMP. IX.

Sun," were perſons of the ſame deſcription; the Titans * themſelves are always portrayed as an earth-born and gigantic race. Indeed, an attentive peruſal of the accounts annexed to theſe names will clearly evince, that the terms Γηγενεις and Γιγαντες were almoſt ſynonymous, among the ancient Greeks; they were both applied to perſons of large ſtature, to ſuch as, far exceeding the growth of mortals, were ſuppoſed to derive their extraction from the earth †. All the fictitious beings above mentioned, with others, who have been honoured with the ſame mark of diſtinction, did certainly obtain it, in conſequence of the attachment of the Cuthites to a religion of their own inſtitution. Γηγενης was properly an epithet for their temples; not for any race of men: but, when the generic names of theſe ſacred edifices were imported into Greece, and there perſonified; this epithet, which was alſo imported with

* It has been already obſerved, but will be more ſtrongly inſiſted on hereafter, that theſe Titans derived their name, as well as their hiſtory, from Tith, or rather Tit-Ain-Es; which were conical elevations raiſed for the worſhip of Ain-Es, "*the fountain of light.*" Theſe were alſo Γηγενεις by conſtruction.

† Diodorus Siculus, ſpeaking of the Giants, ſays: μυθολογυνται δ' οι Γιγαντες Γηγενεις γεγονεναι, δια την υπερβολην τε κατα το σωμα μεγεθος—that "*they were fabled to have ſprung from the earth, on account of the prodigious dimenſions of their bodies.*" Vol. i. page 267. Surely in the caſe of Iäpetus, Zanclus, and the Titans, this is ſtrictly true; and Erechtheus will ſhortly be added to the number. But what Diodorus has ſaid upon this ſubject will be alſo true when inverted—namely that, becauſe they were Γηγενεις, that is, *ſprung from* or *compoſed of earth*, they were *of monſtrous bulk*; and therefore termed Γιγαντες.

them,

SECT. III. EXAMP. IX.

them, was ſtill applied to the ſame terms; and ſerved to denote the origin of theſe new-formed perſons from the earth*. It is remarkable, that we may even trace in it a tradition relating to the materials, with which the firſt temple, erected in honour of the Sun, was undoubtedly built. It ſimply implies *earth-born*; that is, *formed out of*, or *compoſed of*, *earth*; for the offspring muſt neceſſarily partake of the ſame nature with the parent. And the ſacred writings expreſsly aſſure us, that Babel was thus conſtructed. They aſſert, reſpecting thoſe who were engaged in this undertaking, that "they had brick for ſtone, and ſlime for mortar†." What then can afford a more direct preſumption, that this word muſt be conſidered as having been originally uſed, in ſome inſtances at leaſt, not in an allegorical and myſtical, but in a literal and obvious ſenſe? But I have almoſt forgotten that I am ſpeaking of Erechtheus as *a man*: that I may not therefore digreſs too far, I ſhall wave, for the preſent, the uſe that might be made of the foregoing obſervations.

The tower of Babel, a Γηγενης; and of this claſs were moſt of the temples in very remote antiquity.

His antiquity appears ſtill further from his being the father of Merope. Plutarch, in his Life of Theſeus, repreſents that hero as apologizing to Deucalion, for not delivering up Dædalus to his vengeance. He ſays in his own defence, that

Erechtheus, the father of Merope.

* The achievements attributed to theſe Γηγενεις were merely thoſe of the people by whom they were conſtructed.

† Geneſis, ch. xi. ver. 3. They made their bricks of clay, and hardened them in the ſun.

SECT. III. EXAMP. IX.

Inference.

" he could not deliver him up, becauſe he was nearly related to him, being his couſin-german; as his mother was Merope, the daughter of Erechtheus." This is a paſſage of great conſequence: for Μεροπες and Μεροπων εθνεα were terms particularly applied to thoſe nations, whoſe language was confounded at Babel*; and therefore point out in the cleareſt manner the remoteneſs of that age, to which we muſt refer the perſon in queſtion.

A further view of his hiſtory.

From this view of the diſtance of his time from our own, we will now deſcend to a conſideration of ſome of his achievements. He was unqueſtionably a hero of the firſt order: for he is deſcribed as the moſt powerful prince then known; and was for ages afterwards worſhipped by the Athenians as a God. Herodotus mentions his temple; and particularly ſays, as if in order to preclude the poſſibility of error, that it was Ερεχθηος, τε ΓΗΓΕΝΕΟΣ λεγομενε ειναι, Νηος†, *the temple of Erechtheus, who was reported to have ſprung from the earth.* There was, however, no circumſtance of his life more important to the Athenians of old, there will perhaps be none more intereſting to us when we conſider it minutely, than that of his tranſporting corn, at a ſeaſon of general dearth, from Egypt

His temple at Athens.

The circumſtance of his importing corn into Attica conſidered.

* A full account of theſe terms, and of the hiſtory connected with them, is given by Mr. Bryant. Analyſis, vol. iii. page 427, &c.

† Herodot. lib. viii. c. 55.

into

into Attica. This is a ſubject of much curioſity, and therefore merits ſome degree of attention. SECT. III. EXAMP. IX.

Diodorus Siculus, from whom I borrow my ſtatement of the facts, is very exact in relating the time, the amazing extent, and dreadful effects of this famine. He ſays*, that the Athenians were relieved at a criſis, when there was a great want of rain over almoſt the whole of the habitable world; that Egypt alone was excepted, through the influence of the Genius who preſided over the country; and that the conſequence of this drought was a total deſtruction of the fruits of the ground, and a great mortality amongſt men.

A dreadful famine over the whole world, except in Egypt, according to Diodorus.

There can exiſt no doubt, that ſome dreadful calamity of this kind had once befallen the world, if we only advert to what profane hiſtorians have handed down to us reſpecting it. Diodorus ſpeaks of it, as an event well known, and firmly believed in his time—*γενομενων* ΟΜΟΛΟΓΟΥΜΕΝΩΣ *αυχμων μεγαλων, κατα πασαν σχεδον την οικεμενην, πλην Αιγυπτε.* Herodotus, who flouriſhed long before him, has deſcribed it as falling ſo heavily upon Lydia, as to oblige the king of that country to

Herodotus's account of one in Lydia.

* His words are as follows—*Γενομενων γαρ ὁμολογεμενως αὐχμων μεγαλων κατα πασαν σχεδον την οἰκεμενην, πλην Αιγυπτε, δια την ἰδιοτητα της χωρας, και φθορας ἐπιγενομενης των τε καρπων και πληθες ανθρωπων, ἐξ Αιγυπτε τον Ερεχθεα κομισαι, δια την συγγενειαν, σιτε πληθος εις τας Αθηνας.* Vol. i. lib. i. p. 34.

SECT. III. EXAMP. IX.

form his ſubjects into two diviſions; and to ſend away one of them from his dominions, that they might eſtabliſh colonies, wherever they could procure ſubſiſtence *.

But this writer has only tranſmitted the tradition of the natives, relative to their own diſtreſs; and there are ſeveral circumſtances introduced, which are manifeſtly fabulous, and contrived for the purpoſe of embelliſhing the ſtory. Among theſe are the following—that the famine laſted many years—that during the firſt eighteen years they took food, and exerciſed themſelves at different games, every other day alternately †—that theſe things happened in the reign of Atys ‡. This perſon, we are informed, was the ſon of Manes, who was a very ancient, and indeed the firſt king of Lydia; for there is none mentioned prior to him. And, though his hiſtory is a fable, there is ſtill ſo much truth blended with it, that we can very nearly determine the time when this famine raged.

It happened in the time of Atys, the ſon of Manes king of Lydia.

If we trace the pretended origin of ſome of the moſt early ſtates founded by branches of the Ammonian race, in Africa, Aſia Minor, and Europe, we ſhall almoſt invariably perceive,

* Herodot. lib. i. c. 94.

† Τοιουτῳ τροπῳ διαγειν ἐπ' ἐτεα δυῳν δεοντα εἰκοσι. Ibid.

‡ Επι Ατυος τυ Μανεω βασιληος σιτοδειην ἰσχυρην ἀνα την Λυδιην πασαν γενεσθαι. Ibid.

that

SECT. III. EXAMP. IX.

that they repreſent their very exiſtence as commencing with ſome ſuch perſon as Manes. In India, Menu was the firſt legiſlator; and the Hindoos were ſo partial to the name, that they have given a liſt of ſeveral of their ſages who ſucceeded one another under that title. "It was the *ſeventh*," ſays Sir William Jones, "not the *firſt*, of that name, whom the *Brahmens* believe to have been preſerved in the Ark from the general deluge: him they call *the child of the Sun*, to diſtinguiſh him from our legiſlator*." But, as no form of civil government could have been exiſting among the Hindoos before the Flood, it is immediately perceived, that, notwithſtanding their pretenſions to a higher antiquity, their firſt lawgiver, Menu, muſt have been the ſame perſon with others, who paſſed under ſimilar denominations, and were alſo ſuppoſed to have firſt given laws to other nations. In Egypt, Menes was the firſt monarch; and he is particularly ſaid βασιλευσαι πρωτον ανθρωπων†, *to have been the firſt of men who reigned there;* as if to diſtinguiſh him from the race of Gods and Heroes, who were feigned to have governed Egypt before him. Minos was the firſt who compoſed a code of laws for the Cretans. He alſo, like the Menu of India, was *the child of the Sun;* for he was the ſon of Jupiter and Europa, that is, *of the Sun* and Eur-Op-A "*the land of the Solar Serpent.*" Among other objects, of which this

Manes, the ſame as Menu in India;

the ſame as Menes in Egypt;

the ſame as Minos in Crete:

his anceſtry traced.

* Aſiatic Reſearches—Sir W. Jones's Preface to the Inſtitutes of Hindu Law.

† Herodot. lib. ii. c. 4.

creature

SECT. III. EXAMP. IX.

creature was a type, was the Sun. When diſpoſed of in a circle, with his tail in his mouth, he was underſtood by the Egyptians to be a very proper ſymbol of the apparent revolutions of that glorious luminary*. This people united many phyſical with their theological reſearches: and the ſacred ſyſtem, which reſulted from ſuch inveſtigations, abounded in types, allegories, and myſterious alluſions. Theſe the colonies from Egypt conveyed with them in all their migrations; they formed the moſt valuable parts of their knowledge, and contained the leading principles of a religion to which they were devoted. None of them, however, was more reverenced than the Serpent; for no object in nature furniſhed them with ſo many or ſuch intereſting emblems: and, on this account, it generally had the pre-eminence; and was even honoured with a portion of divine worſhip. In many inſtances this adoration was carried to the greateſt extravagance; and large bodies of the early colonizers of Greece aſſumed to themſelves denominations expreſſive of their profeſſed addiction to it. Among theſe we may particularize the Cecropians †, who ſettled in Attica; and the Pelopidæ who ſeized on Peloponneſus ‡,

* When they wiſhed to repreſent the ſymbol of the light and life, which they believed to proceed from the Sun, they employed the figure of a Serpent rolled round a globe: "Symbolum vitæ, luciſque, quæ in Sole eminet, per Serpentem globo circumvolutum exprimitur." Kircher. Œdip. Ægypt. Theat. Hieroglyph. Syntagm. i. cap. v. Menſ. Iſiac.

† Page 259, note *. ‡ Page 182.

and

SECT. III. EXAMP. IX.

and gave their own name to that extenſive tract of country. Theſe were ſome of the earlieſt Cuthite colonies who ſettled in Greece; and they affixed the title of their preſiding Deity to the firſt land, of which they poſſeſſed themſelves, after croſſing the Helleſpont, or the Boſphorus of Thrace. They called it Ευρωπη, after Eur-Oph *the Serpent of the Sun*: and this was the name they generally conferred upon their ſubſequent acquiſitions in this quarter of the globe, till at length it became applied to the whole of it; the ſame idolatrous rites being propagated, through their means, to the moſt diſtant parts of Europe. When therefore it is ſaid that Minos was the ſon of Jupiter by Europa, we are only to underſtand that the Cretans, who adored Minos (or Menes, or Manes, or Meon, or Menu, for all theſe terms are alluſive to Noah, the firſt legiſlator after the Flood) were a colony from Europe, who were addicted to the Arkite rites, and to the worſhip of the Sun. They brought Minos with them in this emigration; he therefore iſſued forth from Europa: and the Solar worſhip prepared the way for the Patriarchal; ſo that he was in effect the ſon of Jupiter *.

* The adoration of the Sun was the firſt eſtabliſhed, regular, ſyſtem of idolatry exiſting in the world. He was conſidered as the ſource of light, and life, and all things. Whatever was great, venerable, or eſtimable, in the whole univerſe, was attributed to him. When therefore a reverence for thoſe extraordinary perſons, who had ſurvived the deſolation of the old world, grew into actual deification, the Sun was the moſt appropriate ſymbol, under which divine honours could be conferred.

All

SECT. III. EXAMP. IX.

Derivation of theſe names.

All theſe proper names are derived from Mēn, which ſignifies *the Ark;* and although the perſons known by them in different countries are evidently fabulous, their hiſtories are nevertheleſs alluſive to that of the Patriarch Noah; and are inſeparably connected with the idolatrous worſhip, which was inſtituted in honour of him, and was generally confounded with that of the Solar Orb.

Atys, the ſon of Manes, the ſame as Attes the grandſon of Meon.

Atys, who was the ſon of Manes in Lydia, was alſo the ſame perſon with Attes, who is deſcribed as the grandſon * of Meon in Phrygia. They were both the Ait-Es, or *glorious Sun;* and were only one title for Ham among his deſcendants †. The analogy which ſubſiſts between the names and characters of their progenitors is a further proof of this; as are likewiſe the accounts which have been handed down concerning them; which are only the ſame ſtory transferred to different countries, and related with a little variety of circumſtances.

Phrygia colonized by Cuthites before Greece,

It is certain that both Lydia and Phrygia received colonies very early from Egypt. As they were nearer to that country than any part of Greece, they were probably peopled by

* Attes, the ſon of Nana, who was the daughter of Meon; or, as his pedigree is a little differently given, the ſon of Cybele, the daughter of Meon.

† See page 149.

Cuthites,

SECT. III. EXAMP. IX.

and Lydia before Phrygia.

Cuthites, ſome time before any emigrants of that race came into Europe. For the ſame reaſon Lydia would be colonized by them, before they took poſſeſſion of any part of Phrygia. We may diſcover the illuſtration of this theory, in a very ſtriking degree, in the traditions reſpecting theſe very perſons. I have already hinted that the term Manes and Meon referred to the traditions of the deluge; and that they were only different names for the ſame fabled perſonage, who was ſtill further diſtinguiſhed in other countries by the titles of Menu, Menes, and Minos. But it is remarkable, that Atys, in Lydia, ſhould be ſtyled the ſon of Manes; while Attes, in Phrygia, was only the grandſon of Meon. This will ſurely imply that the arrival of Attes or Atys in Phrygia was ſubſequent to the date of his firſt coming into Lydia; and that the Phrygians had therefore placed him one generation later. The times of Meon and Manes were conſidered the ſame; for they both applied to the ſame event: it is the time only of Atys which is repreſented as variable; and his name has a manifeſt alluſion to the eſtabliſhment of the Solar worſhip among the two people.

Hence it is that Atys is repreſented one generation earlier than Attes.

Erechtheus was evidently the ſame in Attica, that Manes was in Lydia, or Meon in Phrygia. Their names are ſynonymous*, and relate to the ſame momentous event. And

Erechtheus the ſame as Meon, or Manes:

* Mēn and Erech-Theuth ſignify exactly the ſame thing, *the Ark of Noah.*

SECT. III. EXAMP. IX.

The ſame alſo with Atys or Attes.

it is a further proof that the terms Attes and Meon muſt be referred to different principles of the ſame idolatrous ſyſtem, that while the perſon characterized by the former of theſe is repreſented as introducing the rites of the Mother of the Gods into Lydia *, Erechtheus is deſcribed as performing the ſame religious offices for Demeter at Eleuſis †. To this paſſage of hiſtory ſome attention has been already paid ‡; and this comparative view of it affords a ſufficient demonſtration, that Erechtheus united in himſelf the attributes both of Meon and Atys §; and that the colony, called after his name, muſt have been the firſt of the Cuthite race which effected any ſettlement in that quarter of Greece.

Hence, the Erechtheidæ were the firſt Cuthite colony who ſettled in Attica.

Thus far then we have cleared the way for the eſtabliſhment of ſome more important truth. It was in the reign of Atys the ſon of Manes that the famine, which Herodotus has mentioned, raged in Lydia. It was during the time of Erechtheus, that, Diodorus informs us, a dreadful dearth prevailed over the whole world, *except in Egypt*. The correſpondence between the deſcriptions already given of theſe two ſovereigns renders it highly probable, that theſe events are reducible to

It was ſoon after this colonization of Attica, that a famine raged almoſt over the whole world.

* See page 149. † Page 239, 240. ‡ Pages 239—257.

§ That is—that his character not only related to the event of the deluge, *from which all nations in reality trace their origin;* but had a reference alſo to the firſt introduction of the Arkite rites into Attica.

one

SECT. III. EXAMP. IX.

one and the ſame; which has been only differently repreſented by different writers; and which occurred a conſiderable time after the Cuthites had poſſeſſed themſelves of Lydia, but not long after they had planted a colony at Athens.

Two traditions relative to this event, in Egypt, and Greece.

There were two traditions reſpecting this event, as far as Erechtheus was concerned; one of which was preſerved by the Egyptians, and the other by the Grecians. According to the former, he conveyed corn to the Athenians, διὰ τὴν συγγενειαν, *on account of the relation he bore to them;* and they, actuated by an impulſe of gratitude, made him their king*. The latter repreſents the calamity as actually happening during the time of his reign; and ſtates that Demeter herſelf came among them, and relieved their neceſſities by bringing them corn †. If we compare the ſubſtance of theſe traditions with each other, and with ſome obſervations which will imme-

Inference.

* Diodor. Sicul. vol. i. lib. i. pag. 34.

† Ομολογειν δε και τες Αθηναιες, ὁτι βασιλευοντος Ερεχθεως, και των καρπων δια την ανομβριαν προηφανισμενων, ἡ της Δημητρος ἐγενετο παρεσια προς ἀυτες, και ἡ δωρεα τε σιτε. Ibid. Demeter herſelf came among them, and relieved their diſtreſs; and the inſtitution of her myſteries at Eleuſis was the natural conſequence of ſuch goodneſs. All this happened in the time of Erechtheus. The truth is —His colony, lately come from Egypt, were under the neceſſity of ſending thither for corn to prevent their being famiſhed: this is what is to be underſtood both by the importation of corn by Erechtheus, according to the Egyptian tradition, and by the arrival of Demeter in Attica, according to the Athenian.

SECT. III. EXAMP. IX.

diately follow, it will appear very clearly, that the Athenian account is the moſt correct; that the Erechtheidæ were really in poſſeſſion of Attica, but had not long been in poſſeſſion of it, at the time when this univerſal dearth prevailed.

Further inferences from the traditions recorded by Diodorus and Herodotus.

But if, as Diodorus has aſſerted upon the credit both of an Egyptian and Grecian tradition, ſuch an event had ever occurred, as a general dearth over the whole world, *except in Egypt;* and if its effects were ſuch in Lydia, that, as Herodotus has informed us from the report of the natives, it had laid waſte their country for the ſpace of many years, and reduced them to the neceſſity of making emigrations: it muſt certainly have been an evil of long continuance; and have formed a memorable æra in the times of antiquity. Accordingly we may obſerve, that, among the Greeks, it proved the means of eſtabliſhing the myſteries of Demeter; and among the Lydians, the rites of "the Mother of the Gods." Theſe religious obſervances, among the two people, were exceedingly analogous, or, rather, the ſame. The deities, in whoſe honour they were inſtituted, were preciſely the ſame*. We have alſo traced the identity of character which ſubſiſts between the perſons, who reſpectively claim the honour of having firſt introduced them†. And, as to the dates of their introductions, the former was inſtituted under Erechtheus, and

* See page 244. † Page 274.

the

the latter under Atys—a circumſtance, that alone muſt reduce them very nearly to a ſynchroniſm.

An appeal to the Sacred Writings, in behalf of the general truth of theſe hiſtories.

As a calamity of general extent it muſt likewiſe have greatly affected the Hebrews. But theſe were the peculiar people of GOD; the Meſſiah was to be of their race; and therefore the hiſtory of their tranſactions is faithfully recorded in the ſacred writings. It remains then to be ſeen, whether there is any memorial of this event preſerved in their important volume: for, if there be, it will ſufficiently confirm the juſtice of the preceding remarks, and enable us ſtill more exactly to determine the time of Erechtheus.

And this part of the ſubject is happily the moſt obvious. The occaſion, which brought the patriarchal family of Jacob into Egypt, is deſcribed by Moſes with ſo much conſiſtency and ſimplicity, yet with ſo many fine and affecting touches from nature, that it has been juſtly conſidered, as giving birth to one of the nobleſt productions of the pen, that ever has appeared. The following paſſages, however, are moſt applicable to the preſent purpoſe:

"And Joſeph went out from the preſence of Pharaoh," after he had interpreted the memorable dreams of that monarch, "and went throughout all the land of Egypt.

"And

SECT. III. EXAMP. IX.

" And in the ſeven plenteous years the earth brought forth by handfuls.

" And he gathered up all the food of the ſeven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the ſame.

" And Joſeph gathered corn as the ſand of the ſea, very much, until he left numbering: for it was without number*."

" And the ſeven years of plenteouſneſs, that was in the land of Egypt, were ended.

" And *the ſeven years of dearth began to come*, according as Joſeph had ſaid: *and the dearth was in all lands; but in the land of Egypt there was bread.*

" And when all the land of Egypt was famiſhed, the people cried to Pharaoh for bread: and Pharaoh ſaid unto all the Egyptians, Go to Joſeph; what he ſaith unto you, do.

" *And the famine was over all the face of the earth:* And Joſeph opened all the ſtorehouſes, and ſold unto the Egyptians; and the famine waxed ſore in the land of Egypt.

" *And all countries came into Egypt to Joſeph to buy corn; becauſe the famine was ſo ſore in all lands*†."

* Geneſis, ch. xli. ver. 46, and three following.

† Geneſis, ch. xli. ver. 53, &c.

Nothing

Nothing can be more explicit than this account; and there are ſeveral very intereſting obſervations which reſult from it.

First inference from the ſacred hiſtory.

In the firſt place, we are told, that there was once a time of univerſal dearth; that the famine was ſore in all lands; and that *all countries came into Egypt to buy corn.* Hence it may be inferred, that the importation of corn was the means of introducing the rites of Ceres into ſome countries, where they had never prevailed before; and of eſtabliſhing them more firmly in others, where they had already obtained ſome footing. I have aſſigned one reaſon why this Deity was ſuppoſed to preſide over the fruits of the earth*: and there ſurely never was a period, during which her divinity would be more devoutly invoked, or her favours more gratefully acknowledged, than that, which bounded the continuance of this famine.

It proved the means of introducing the rites of Ceres into ſome countries;

into Lydia and Greece.

It happened in the reigns of Atys and Erechtheus; and by them were the ceremonials of this Goddeſs reſpectively imported into Lydia and Greece. But they were imported from Egypt: for they are evidently the ſame with thoſe of Iſis; and greatly analogous to thoſe of Oſiris †.

It

* See page 248.

† Page 253. In effect, the rites of Iſis and Oſiris were the ſame. The ſolemn and myſterious proceſſion, in which the image of Oſiris was borne about, included in the ſacred ſhip, was inſtituted equally in honour of them both.

Frantic

SECT. III. EXAMP. IX.

Iſis the ſame as Demeter, or Ceres; and their rites analogous.

It has, I believe, been generally agreed, that the Iſis of Egypt was the ſame with the Demeter of Greece, with the Ceres of the Romans, the Cybele of the Lydians and Phrygians, &c. That there ſhould therefore be a ſtriking correſpondence between the modes of religious worſhip, appropriated to theſe deities in different countries, is by no means remarkable; for they all aſſumed nearly the ſame attributes, and are all diſtinguiſhed by a moſt deciſive identity of hiſtory. Their hiſtories, indeed, are varied according to the various ſtate of tradition in different regions, but the prominent features of each bear the moſt evident marks of their having originated in one common ſtock. Diodorus Siculus, ſpeaking of Iſis, ſays, *την δε* ΙΣΙΝ *ἐγγιςα ὡως* ΔΗΜΗΤΡΑΝ— that *ſhe anſwered very nearly to Demeter:* he might have ſaid *altogether;* for they were both ſymbolical of *the Ark.* We have ſufficiently ſeen that this was the caſe with reſpect to the latter of theſe perſonages; and it may be eaſily proved in relation to the former.

Frantic movements, ſhrieks, outcries, and lamentations, while they expreſſed the ſorrow of the Egyptians for the loſs of Oſiris, were no leſs commemorative of the tears ſuppoſed to have been ſhed by Iſis on that mournful occaſion.

Iſis is ſaid to have been the firſt who found out the uſe of wheat and barley*; and to Oſiris is attributed the art of producing thoſe different kinds of grain by culture: but the rites which originated in theſe perſuaſions, of which I ſhall hereafter take notice, were equally ſuited to the character of both.

In ſhort—Oſiris was a perſonification of Noah, and Iſis of the Ark; and therefore, generally ſpeaking, their worſhip cannot be diſtinguiſhed.

* Diodor. Sicul. lib. i. vol. i. pag. 18.

The

SECT. III. EXAMP. IX.

Two rites belonging to Iſis in Egypt.

The rites of Iſis chiefly repreſented her wanderings after Oſiris, her grief for his loſs, and her ſatisfaction in having at laſt found him. Theſe formed the ſubjects of two diſtinct religious obſervances among the ancient Egyptians; though they have been generally confounded with each other*. They were alſo kept at different parts of the year; the one, on the ſeventeenth day of the month Athyr, when the inun-

The times when they were obſerved.

* Theſe rites were of a very ſimilar nature, and referable to the ſame event; which perhaps is the cauſe of this confuſion.

One was—the carrying about in proceſſion a veſſel, in which Oſiris was repreſented as in a ſtate of actual enſhrinement; and which, as I have ſhewn †, had a particular reſpect to the time, when the Ark firſt grounded upon the mountain of Ararat, before the flood had ſufficiently abated to allow the Patriarchal family confined within it to eſcape.

The other was that, of which I ſhall ſpeak immediately, and which was celebrated about a month after the former. It conſiſted in bearing about, in like manner, a conſecrated Ark; which, from the circumſtance of its containing nothing, was intended to ſignify, that Oſiris had left it.

The former of theſe was originally deſigned to commemorate the preſervation of Noah and his family from the flood: the latter was a type of their having gone forth from the Ark, and commenced the important taſks of cultivating the earth, and re-peopling the world; on which account, it was intimately connected, and, of courſe, completely blended with the rites of Phallic worſhip.

The memorials of both theſe religious uſages are ſtill remaining, indelibly ſculptured upon the walls of the great temple of Thebes. The antiquity of theſe ſculptures renders them the moſt authentic documents we can poſſibly obtain of the original ſtate of theſe ceremonies in Egypt. Their teſtimony is perfectly intelligible; nor is there any of that confuſion and inconſiſtency to be diſcovered in the early cuſtoms it exhibits to our view, which afterwards diſguiſed, and rendered them abſurd. See Plate I. page 15.

† Page 255, note †.

SECT. III. EXAMP. IX.

dation of the Nile had in great meaſure, though not entirely, ſubſided; the other on the nineteenth day of the ſucceeding month, when the ſurface of Egypt was ſufficiently drained to admit of ſowing the grain for the future harveſt*.

he latter of them deſcribed.

Of this latter cuſtom Plutarch has given the following deſcription—"On the nineteenth" of the month Choiac (the beginning of which anſwers to the twenty-ſeventh day of our November) "they deſcend to the ſea, and the keepers of the robes, together with the prieſts, take out την ἱερὰν Κιϛην, *the conſecrated Cheſt*, which contains within it χρυσῆν Κιβωτιον, *a little Ark of gold.* Into this they pour clean water," to intimate, I ſuppoſe, that its former inhabitant had left it; "and a ſhout, raiſed by thoſe who are preſent, proclaims, that *Oſiris is found* †."

The origin of this rite.

This religious ceremony has evidently originated in the fact now to be detailed; namely—that Oſiris, or Noah, who had been encloſed in the Ark, and carried out upon the immenſe expanſe of the waters of the flood, had, upon the ſubſiding of thoſe waters, been driven on ſhore, and had at length

* Kircher. Œdip. Ægypt. Mathemat. Hieroglyph. claſſ. vii. cap. ii.

† Plutarch. de Iſide et Oſiride. Query—In what way, or by what means, could Oſiris, had he been ſlain by Typhon, have made his eſcape from the Ark? This veſſel, when found, is repreſented as found empty; and Plutarch proceeds to ſay, that with water, rich earth, and aromatics the prieſts make Μηνοειδες αγαλματιον, *a little luniform image*, to ſupply his place.

 iſſued

SECT. III.
EXAMP. IX.

A miſtake of the Egyptians in reſpect to it.

iſſued forth in ſafety from that veſſel, in which he had been miraculouſly preſerved. Such is the real hiſtory. The Egyptians, however, who, although they had long loſt ſight of it, retained many valuable traditions reſpecting it which they were unable to comprehend, have invented another theory to account for the ſame cuſtom. According to them, Oſiris, after having *been ſlain* by Typhon, was included by him in the Ark, and expoſed to the fury of the winds and waves; the ſacred bark, after having been for ſome time buffeted by the violence of the elements, was caſt aſhore; and the diſcovery of this was the finding of Oſiris. But, as he had been *enſhrined*, they took it for granted that he had alſo been previouſly *ſlain*. They had no conception that an enſhrinement could have been the means of his preſervation. And this miſunderſtanding was the cauſe of that wretched perverſion of the original tradition, by which they repreſented the death of Oſiris as only a type of the reduction of the Nilotic waters to their proper channel, and in ſo doing altogether confounded his character with that of Typhon *.

If

* See page 251, note †. This was certainly the circumſtance, from which the abovementioned error took its riſe. The river Nile was called Sihor, Siris, and Uch-Sihur, Uſiris, or Oſiris. And it was thus entitled, as I have already proved †, in conſequence of its dedication to the Sun; Sihur and Oſiris being terms, which immediately apply to that luminary. As therefore they had attributed the traditions they retained concerning Noah (whom they

† Pages 118, 119.

SECT. III. EXAMP. IX.

If we were to enter further into an examination of the religious notions and practices of the Egyptians, we ſhould perceive errors equally palpable crowding upon our view from every quarter. This however at preſent would be too digreſſive: I ſhall therefore conclude this part of the ſubject with one obſervation more, concerning the rite I have juſt deſcribed from Plutarch. This was called Ciſtophoria, or *the proceſſion with the Ark.* But it has been ſeen that there were two ceremonies of this kind, performed at different times; that, in one of them, Oſiris was ſuppoſed to be included in the Ark; and, in the other, to have obtained his releaſe from it*. It has alſo been remarked, that theſe were the moſt ancient rites of the kind eſtabliſhed in Egypt; and that, in after ages, they became confounded with each other, as well as with ſome of a different complexion, which were founded upon the ſame hiſtory †. Indeed, the very account of Plutarch in ſome degree implies this confuſion: it appears from it, that when the multitude exclaim that *Oſiris is found*, the veſſel which contained him *is empty*; and that they afterwards

A further obſervation concerning it.

It may be inferred—from there being two very ancient religious obſervances of this kind—

from their being afterwards confounded with each other—

worſhipped under a ſymbol of the Sun) to Oſiris; as they imagined his confinement in the Ark to be a ſtate of death; and as they alſo diſtinguiſhed the Nile by the ſame title—they eaſily referred to that river what they had already conceived in reſpect to Oſiris; and conſequently averred, that his death took place at that time, when its waters were reduced to their loweſt ſtate—that is, at the interval between two ſucceſſive inundations.

* See page 281, note *. † Ibid.

make

SECT. III. EXAMP. IX.

make *a little luniform image*, ſymbolical of the Arkite Deity, and place this in the Ark, in order ſeemingly to intimate, that he had once been encloſed within it. But it has been additionally obſerved, that the rite, which repreſented Noah and his family as having gone forth from the Ark, was alſo a type of the cultivation of the ground, and of the commencement of population in the new world *: and this principle will furniſh a very ſufficient reaſon, why the rites of the Ark became ſo early blended with the worſhip of Ceres and Priapus. They were, in reality, only the ceremonials of the ſame divinity conſidered in three different points of view—as the preſerver of a remnant of the human race—as the means of perpetuating the memory of antediluvian arts, and eſpecially of agriculture †—and as furniſhing the common ſtock from which the world has ſince derived its renovation. Of this nature were the religious obſervances of the Egyptians in honour of Iſis and Oſiris. And, as their country was conquered by the ſhepherds very ſoon, in all probability, after the diſperſion; and as the Cuthites ‡ imported them from Egypt: therefore the ſame ſyſtem of idolatry extended itſelf very early into many countries in the Weſt, both on the northern and ſouthern ſide of the Mediterranean, wherever the colonies of that people were able to make ſettlements in after times; and, among others, into Greece, as we have ſeen, in the time of

from their analogy to the rites of Ceres and Priapus; which was the cauſe of their being blended with, or rather giving riſe to them—

and from their higher antiquity;

* See page 281, note *. † Page 248.

‡ Theſe Cuthites had antecedently conveyed them into Egypt from Chaldæa.

Erechtheus

SECT. III. EXAMP. IX.

from all this it is inferred, that the proceſſion with the Ark of Oſiris in Egypt gave riſe to the proceſſion with the Calathus of Demeter in Greece.

Erechtheus. Upon the whole, then, we may diſcover more clearly than ever the truth of a remark I made in a former page; namely—that what, in Egypt, had been the bearing about in proceſſion the myſtical ſhip of Oſiris, became tranſformed in Greece into a ſimilar cuſtom in reſpect to the Calathus of Demeter*. They were manifeſtly the ſame rite in principle; and were only alluſions to different circumſtances of the ſame hiſtory*. But, to return to the Moſaïc account—In

* See page 253. Though the Ark was, in one ſenſe, the mother of all living, and proved the means of introducing agriculture to the regenerated world; yet, as *the Earth* brought forth her productions for the ſubſiſtence of mankind, and amply rewarded by her bounty the labour of tillage, the credit of being Demeter has ſometimes been transferred to her. So we are told by Orpheus—

ΓΗ ΜΗΤΗΡ ΠΑΝΤΩΝ ΔΗΜΗΤΗΡ πολυτοδοτειρα.

This, however, is a miſapplication of the Greeks, which ſeems to have ariſen from a falſe etymon of the word Δημητηρ. With them this was conſidered the ſame as Γη Μητηρ. It is certain, notwithſtanding, that the Earth could not diſpenſe her abundance without cultivation; nor could this cultivation have been ever practiſed, had not the race of men, as well as the memory of the art, been preſerved in the Ark. This opinion therefore of the Greeks muſt ſtill be referred to the ſame principle on which we have hitherto proceeded.

It may be alſo neceſſary to remark, that a cuſtom, the ſame with the Calathophoria of Demeter in Greece, prevailed in ſome cities of Egypt. Of this Diodorus has given the following account—Παρ' ἐνιαις δε των πολεων και τοις Ισειοις, εν τῃ πομπῃ, μετα των αλλων φερεσθαι και πυθμενας πυρων και κριθων, ἀπομνημονευμα των ἐξ αρχης τῃ θεῳ φιλοτεχνως ευρεθεντων†—"In ſome cities, at the time of the proceſſion, which forms part of the rites of Iſis, they carry alſo about among other things ſmall veſſels of wheat and barley, as a memorial of thoſe things which the Goddeſs had induſtriouſly diſcovered of old." But as the moſt ancient idolatrous rites in any country have generally had the moſt extenſive obſervance; and as the hiſtorian informs us that this only obtained in ſome particular cities of Egypt, and not throughout the whole land; I think

† Diodor. Sicul. vol. i. lib. i. pag. 18.

it

SECT. III. EXAMP. IX.

Second inference from the Moſaïc hiſtory.

In the ſecond place, we are enabled very accurately to aſcertain the ſcope of that paſſage of Diodorus, which informs us, that this dearth prevailed κατα πασαν σχεδον την οἰκεμενην, ΠΛΗΝ ΑΙΓΥΠΤΟΥ, ΔΙΑ ΤΗΝ ΙΔΙΟΤΗΤΑ* ΤΗΣ ΧΩΡΑΣ, *every where throughout the world, except in Egypt, which was protected by* THE GENIUS OF THE COUNTRY †. Theſe words are very remarkable; and convey a meaning, which could never have been inveſtigated without a compariſon with the ſacred writings. I have obſerved in a former page, that the Genius, who uſually preſerved this country from famine, was the Nile; and that the drought muſt have been great and univerſal indeed, which could afford no rain among the mountains of Abyſſinia, and, conſequently, no inundation to fertilize Lower Egypt ‡. We are now aſſured, beyond the poſſibility of doubt, that ſuch a time of drought did really happen; and that it continued *ſeven years*. It was not the Nile therefore that preſerved this, and other lands, during this

The character of Joſeph traced in the

it may fairly be concluded, that it was not among the moſt ancient ceremonies inſtituted in honour of Iſis. It ſeems to have been only a corruption of the Ciſtophoria already mentioned: or it may have been thus partially introduced by a colony of Greeks; for it is certain that there was frequent intercourſe kept up in early times between that people and the Egyptians.

* Ιδιοτης ſeems properly to imply ſome peculiarity or ſingular circumſtance attending this region.

† Diodor. Sicul. lib. i. vol. i. pag. 34.

‡ Page 239, note *. If there were rain in any quarter, the Abyſſinian mountains were never deprived of their ſeaſons of wet: they generally had them, even when the lower regions in every direction were conſumed by drought: and this is the reaſon why Egypt, in early times eſpecially, was moſt juſtly conſidered as the granary of the eaſt.

period

SECT. III. EXAMP. IX.

account of this event by Diodorus.

period of diſtreſs: it was another Genius, whom the Egyptians long remembered under the ſignificant appellation of ψονΤομπανΗΧ (Pſontompanēch) "*the Revealer of Secrets;*" and whom Moſes, varying the term to ſuit the dialect of the Hebrews, has ſtyled צפנתפענח (Tſaphnathphaneh *), which is a word confeſſedly foreign to their language †. Hence it appears, that the Sicilian hiſtorian has handed down the ſubſtance of an Egyptian tradition, which accords in a moſt wonderful degree with the evidence of the inſpired penman. We learn from both, that there was once a dreadful famine over the whole world; and that Egypt was preſerved from utter deſtruction, and was the means of ſaving other countries, through the inſtrumentality of ſome extraordinary perſon. This perſon is called THE GENIUS OF THE PLACE by the one, and Tſaphnathphaneh (the ſame as Pſontompanēch) THE REVEALER OF SECRETS by the other; but he was no other than Joſeph, who was raiſed up by GOD, and endued with an extraordinary degree of wiſdom and foreknowledge, for this very purpoſe. "*The dearth was in all lands; but in the land of Egypt there was bread* ‡." "*And all countries came into Egypt to Joſeph to buy corn; becauſe the famine was ſo ſore in all lands* §."

* Geneſis, ch. xli. ver. 45.

† There is a valuable diſſertation upon the import of theſe words in Kircher. Prodrom. Coptic. pag. 124, &c.

‡ Geneſis, ch. xli. ver. 54.

§ Geneſis, ch. xli. ver. 57.

It

SECT. III. EXAMP. IX.

An inquiry into the time of this event:

It remains to be inquired, in the laſt place, at what time theſe things were done. Joſeph, it is ſaid, in conſequence of the commiſſion he had received to lay up corn, "went out from the preſence of Pharaoh, and *went throughout all the land of* Egypt*:" and this paſſage is the more valuable, becauſe it conducts us to two concluſions very important to the ancient hiſtory of that country; namely—that the whole of Egypt was at this time under the dominion of one ſovereign; and that therefore the date in queſtion muſt have been ſome time, but not long, after the expulſion of the Cuthite Shepherds. The firſt of theſe inferences is further confirmed by the very language of Pharaoh on this occaſion—"He ſaid unto Joſeph, I am Pharaoh; and without thee ſhall no man lift up his hand or foot *in all the land of Egypt*†:" which ſurely ſuppoſes, that this monarch had an abſolute and undivided ſovereignty over *the whole country*‡.

It happened when Egypt was under one ſovereign;

and after the Cuthites had abandoned that country.

We learn from Manetho, that the Cuthite ſhepherds were ſucceeded in Egypt by another race of ſhepherds: and he diſtinguiſhes them by the title of *Captives*§; under which we

* Geneſis, ch. xli. ver. 46. † Geneſis, ch. xli. ver. 44.

‡ I have been the more particular on this ſubject, becauſe it has been ſuppoſed that Egypt was never under one head, till Joſeph bought the whole of the land for Pharaoh. Geneſis, ch. xlvii. ver. 20. Conſult Mr. Bryant's Obſervations upon Ancient Egypt, page 191, &c. I am ſorry, whenever I feel a neceſſity for differing in opinion from this gentleman.

§ See page 26, note *.

SECT. III. EXAMP. IX.

eaſily recognize the deſcendants of Jacob, who were enſlaved in Egypt. They were allotted the land of Goſhen for their reſidence; and "it ſeems pretty certain," ſays Mr. Bryant, "from the tenour of ſcripture, that they came into a vacant unoccupied diſtrict. And, as it was the beſt of the land, there is no accounting for its being unoccupied, but by the ſeceſſion of the *Cuſeans*, whoſe property it had lately been. Joſeph, when he inſtructs his brethren what anſwer they were to give to Pharaoh, when he ſhould inquire about their occupation, lays this injunction upon them: 'Ye ſhall ſay, Thy ſervants trade hath been about cattle, from our youth even until now, both we and alſo our fathers: *that ye may dwell in the land of Goſhen*; for *every ſhepherd is an abomination unto the Egyptians*.' From whence Le Clerc very juſtly collects, that this land muſt have been in poſſeſſion of ſhepherds or herdſmen before. Quî enim colligere potuiſſet Joſephus fratribus, arte editâ, eum tractum in colendum conceſſum iri, niſi, &c. The inference he makes is good, that there muſt have been ſhepherds in thoſe parts before; otherwiſe Joſeph could not have foreſeen that, upon telling their occupation, this land would neceſſarily be given to his brethren*."

Time when the univerſal dearth took

Upon the whole therefore it appears, that the time of this general dearth could not have been long after the Cuthites

* Obſervations upon Ancient Egypt, page 159.

had

SECT. III. EXAMP. IX. place determined.

had been obliged to abandon the country; that is, in all probability, not many years after the Erechtheidæ had poſſeſſed themſelves of Attica. And if there be any truth at all in that part of the liſt of Athenian monarchs, where Erechtheus is introduced, it will amply confirm the juſtice of the foregoing concluſion; for it was in the reign of this king that the famine took place. But the date aſſigned to this event is one thouſand ſeven hundred and eight years before Chriſt; and perhaps the ſettlement of the Erechtheidæ at Athens might have been fifteen or twenty years earlier.

Compariſon of this time with the pretended time of Erechtheus;

Having thus aſcertained very nearly the true time of Erechtheus, let us compare it with that which is allotted him in the Athenian annals: but I have ſuppoſed the lateſt date that I conſiſtently could, for the ſake of cauſing as great a coincidence as poſſible between the two ſtatements. I have allowed only fifteen years before the dearth, for the emigration of this hero with his colony; which may perhaps be rather too little. With this allowance, however, the accounts will ſtand thus:

Erechtheus began his reign in Attica,
according to the Scripture hiſtory, about 1723 years A. C.
according to the Athenian annals - - - 1391.

the difference between them.

So that there is a difference of 332 years between them, upon the loweſt computation; and there can be no difficulty in determining to which ſide the truth inclines.

SECT. III. EXAMP. IX.

This difference applied to the history of Cecrops I.

The ſame difference will make it appear that Cecrops founded the kingdom of Attica 1112 inſtead of 780 years before the firſt Olympiad. This therefore brings us back to the time when the ſhepherds had only been in poſſeſſion of Egypt about an hundred and ten years *; while they were conſequently carrying matters there with a high hand; and before they were under the neceſſity of ſending out any colonies to other parts, eſpecially to a quarter ſo remote as Greece. Upon this principle it is manifeſt, that the ſtory of his emigrating with a colony of Saitites to Attica is an egregious falſehood †.

That hiſtory thereby proved to be fabulous.

Recapitulation.

We have now taken a view of the character and hiſtory of Erechtheus, from every poſſible point at which they might be ſeen; and it is only neceſſary to recapitulate the obſervations we have made, in order to form a proper eſtimate of their real nature.

There has been an account given, in the firſt place, of the time when he is ſaid to have flouriſhed ‡; but we have at length diſcovered, that this date is at leaſt three hundred and

* I here ſuppoſe, that theſe Cuthites were in Egypt about two hundred and eighty years. See pages 539, &c.

† I do not mean to ſay that a colony of Saitites did not ſettle in Attica, under the title of Cecropians; but only, that the certainty of this fact proves the falſity of the date aſſigned to Cecrops by the Athenians.

‡ See the liſt of Athenian kings, page 231.

thirty-

thirty-two years diſtant from the true time*: ſo that no credit can be given to the ſtatement of the Grecian annaliſts as to this particular. The ſame thing appears ſtill further from their placing the commencement of his reign only ninety years after the expulſion of Amphictyon †. This monarch, they ſay, reigned only ten years; and was the ſon of Deucalion: by which means they carry back the time of Erechtheus to within four or five generations of the general deluge. This latter fable, however, approaches much nearer to truth than the former: for it brings the time of Erechtheus to that of Nimrod and the Cuthites at Babel; and proves, in the cleareſt manner, that he was indeed the father of Merope or Μεροπων εθνεα ‡, and the cauſe of all the confuſion which attended the ſettlers at Shinar. This was evidently the beginning of his exiſtence: but he was a long-lived hero; and was ſtill in being at the time of the general dearth—that is, one thouſand ſeven hundred and eight years before Chriſt.

It has been ſeen, that his name (Erech-Theuth, *the Ark of Theuth*) is inapplicable to any man §; and that it was ſynonymous with Demeter ‖, whoſe myſteries he is ſaid to have inſtituted at Eleuſis. In conſequence alſo of his Chaldaïc extraction, at which I have juſt hinted, he was ſtyled Γεγηνης ¶

* Page 291. † Pages 231 and 236. ‡ Page 266.
§ Pages 229, 238. ‖ Page 257. ¶ Pages 237, 260, &c.

SECT. III. EXAMP. IX.

as if he were *ſprung from the earth;* and this, I now venture upon the ſtrongeſt conviction to affirm, was his real origin. He was only a temple conſtructed of earth, in the region of Babylonia; and dedicated to the Ark of Noah under the appellation of Theuth. From the circumſtance of his being the father of Merope, or the chief cauſe of the confuſion of tongues, I conclude that this temple was no other than Babel*: and, from the relation which he bears to Meon and Attes†, it is alſo manifeſt, that, in the idolatrous ſyſtem to which he was inſtrumental, the Arkite and Solar rites were in a great

* The rearing of this edifice was the oſtenſible cauſe of the confuſion of tongues, and of the diſperſion which was conſequent upon it: ſo we are informed very circumſtantially by the inſpired penman:

"And it came to paſs as they journeyed from the eaſt, that they found a plain in the land of Shinar, and dwelt there.

"And *they ſaid one to another—Go to, let us make brick, and burn them thoroughly. And they had brick for ſtone; and ſlime had they for mortar.*

"*And they ſaid—Go to, let us build us a city, and a tower whoſe top may reach unto heaven; and let us make us a name, leſt we be ſcattered abroad upon the face of the whole earth.*

"And the Lord came down to ſee the city and the tower, which the children of men builded.

"And the Lord ſaid, *Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be reſtrained from them, which they have imagined to do.*

"*Go to, let US go down, and there confound their language, that they may not underſtand one another's ſpeech.*

"*So the Lord ſcattered them abroad from thence upon the face of all the earth: and they left off to build the city.*

"*Therefore is the name of it called Babel,*" &c. Geneſis, chap. xi. ver. 2, &c.

† Page 273.

meaſure

meaſure united; although, from his introducing thoſe of Demeter into Attica*, the Arkite may be ſuppoſed to have had the preference. The exploits of this renowned perſonage therefore are nothing but the tranſactions of the colony, which was denominated after his name: and when he is repreſented as coming into Egypt, and afterwards into Greece, we are only to underſtand it as a diſguiſed tradition, that the ſame ſpecies of temples were erected, and the ſame ſcheme of idolatry was carried on, in theſe countries, which had at firſt diſtinguiſhed the Erechtheidæ before the diſperſion.

In the analyſis I have given of the term Cecrops, there is furniſhed an additional and very ſtriking argument in proof of the ſame thing†. The offspring and the parent muſt neceſſarily partake of the ſame nature, except in one caſe already explained—that is, where a man is metaphorically entitled the father of his own works‡. But how can Erechtheus (the Ark of Noah, or any temple ſo called in honour of it) lay any claim to this deſcription of progeniture? In tranſmitting his form and nature to other regions, or in propagating it in the ſame region, he may indeed be juſtly ſaid to have produced ſuch or ſuch an offspring: and in this ſenſe alone can he be called the father of Cecrops; for it has been ſeen in ſome degree already, but will ſoon appear more evidently, that the

* Pages 239—257. † Page 259. ‡ Ibid.

character

SECT. III. EXAMP. IX.

character of Cecrops was only a perſonification of temples dedicated to the Serpent Deity, in Egypt firſt, and afterwards at Athens.

Yet we have ſeen from Herodotus, that this fabled perſonage was, after his ſuppoſed deceaſe, admitted to divine honours among the Athenians*; and I have likewiſe ſhewn, in order to obviate any objection ariſing from this circumſtance, by what means this might eaſily be done†.

The hiſtory, which ariſes from the fable, ſtated—

The hiſtory therefore of Erechtheus has been determined; and the reſult of it is—that the Erechtheidæ were a colony of Ammonians driven by the diſperſion from Chaldæa into Egypt; that they were among the very firſt apoſtates from the true God, and had a principal concern in the building of Babel; that they diſtinguiſhed themſelves by the name juſt mentioned in conſequence of their reverence for the Ark, and denominated their temples Erech-Theuth for the ſame reaſon; that they abandoned Egypt among the laſt of the Cuthite colonies who were driven out from thence, but were obliged to have recourſe to that country again in order to buy corn during the time of an univerſal famine; and laſtly, that this event took place about the year one thouſand ſeven hundred and eight years before the Chriſtian, that is, three hun-

* Page 266. † Page 264.

dred

dred and thirty-two years before the pretended æra of Erechtheus.

SECT. III. EXAMP. IX.

Parallel between Erechtheus and *a man* impoſſible.

I have endeavoured, but in vain, to conſider Erechtheus as *a man:* every ſtep I have taken in inveſtigating his hiſtory upon this principle has been productive only of abſurdity and confuſion. I have even proceeded ſo far as to account for his being the reputed father of Cecrops upon the ſame ſuppoſition; but this relationſhip is comparatively unnatural, when referred to that, which reſults from the opinion, that he was only the perſonification of a temple. In this caſe both father and ſon were of the ſame nature; and you might eaſily trace the reſemblance between them. Beſides, how would it ſound in the ear of reaſon—that this *man* ſhould be the father of Merope in Chaldæa within five generations after the flood*; that he ſhould afterwards reſide near two hundred and fifty years, if not longer, in Egypt†; and at laſt, in extreme old age, become the introducer of the rites of Demeter at Eleuſis? Suppoſing that Merope was born about an hundred and fifty years after the deluge, which I believe to be near the time of the firſt ſettlement of the Cuthites at Babel; and that the importation of corn into Attica took place in the ſix hundred and fortieth year of the ſame æra, which is the exact date—it will follow, that Erechtheus could not have been leſs than five

* Page 293. † Page 26, note *.

SECT. III. EXAMP. IX.

hundred and fifteen years old; and this too at a time when the moſt venerable patriarchs Abraham and Jacob arrived only at the reſpective ages of an hundred and ſeventy-five*, and an hundred and forty-ſeven, years†; and after it had been decreed by the Almighty that the period of the life of man ſhould be only an hundred and twenty years.

An additional remark—concerning Inachus.

It will throw further light upon this intricate ſubject, when we perceive, that Inachus was the firſt monarch, whom the Grecian fabuliſts deſcribe as reigning in Argos. I have already hinted that ſome ſuch perſon as Manes, or Menes, &c. was generally placed at the head of moſt of thoſe lines of ſucceſſion, which were invented by Ammonian colonies, in various parts of the world‡. But it has been ſeen, that all theſe illuſtrious names have a decided reference to the preſervation of Noah and his family in the Ark§; we have alſo traced the reſemblance which ſubſiſts between theſe and Erechtheus, as far as they relate to the ſame ſubject‖: and Inachus may now be ſafely added to the number, as his name has an immediate alluſion to that patriarch. This was, I believe, the diſcovery of Mr. Bryant; who ſays, and proves, that Inachus is a term of this import¶; and it will greatly confirm this obſervation,

His character correſpondent with that of Manes, &c.

* Geneſis, ch. xxv. ver. 7. † Geneſis, ch. xlvii. ver. 28.

‡ Page 269, &c. § Page 272. ‖ Page 274.

¶ Analyſis of Heathen Mythology, vol. i. p. 156, 268, 421.

if

if we, for a moment, take a view of the origin from which he proceeded.

His anceſtry.

Inachus was ſuppoſed to be the ſon of Oceanus and Tethys. Oceanus, as we have ſeen, is compounded of Uch-Gehon, *the great Gehon*, and was one title for the Nile *. But, in conſequence of the inundations of that river, it admitted likewiſe of an application to any large collection of waters, and to ſea in particular: and in this latter ſenſe it was moſt commonly uſed by the Greeks.

Oceanus.

Tethys.

Tethys is only Tith-is, "*the Mount or eminence ſacred to the Sun.*"

Why ſaid to have ſprung from ſuch parents.

But it cannot be ſaid with truth of any other than the Noachidæ that they were the offſpring of ſuch parents. The Ark reſted upon the higheſt ground in Armenia; and this mountain became literally in aftertimes a Tith-Is or Tethys of peculiar ſanctity. It was known by the names of Lubar, Ararat, &c.; which, in their very ſignification, commemorated this wonderful event. To this elevated ſpot the firſt great family was confined for ſome time after the abatement of the waters of the deluge; till, in ſhort, the neighbouring plains were ſufficiently drained to admit of cultivation.

* Page 215.

SECT. III. EXAMP. IX.

Hence, it is reaſonable to believe, that the term Inachus has a peculiar reference to the hiſtory of that patriarchal family, which iſſued forth from the Ark, and, deſcending from the ſummit of Ararat, diffuſed population in proceſs of time over every part of the habitable globe. But the father, the governor, the prieſt*, and repreſentative of this family was Noah; by him, and for his preſervation, was the Ark principally conſtructed†; and therefore the title is with ſtill greater propriety reſtricted to him.

The analogy between Inachus and Erechtheus.

Having already inveſtigated the real character of Erechtheus, it will be of ſome importance to aſcertain the difference between him and Inachus. They were both the firſt ſovereigns, who ſwayed the ſceptre in their reſpective countries; the one in Attica, the other at Argos. They were alſo both honoured with an apotheoſis after their deceaſe. The memorials, however, of Inachus are more numerous in this reſpect than thoſe of Erechtheus. From the latter indeed Attica acquired the title of Erechthia; and one of its tribes, that of Erechtheis: but the former had ſeveral rivers, places, and even Peloponneſus at large, conſecrated to his memory. Inachus was the name of two rivers, one in Argos, the other in Epirus. Inachia was one name for Peloponneſus: Ina-

* Geneſis, ch. viii. ver. 20.

† Geneſis, ch. vi. ver. 8, 9, 14, &c. and ch. vii. ver. 1.

chium

chium was a town in that peninſula. There was likewiſe a feſtival in Crete, celebrated in honour of him, and called Inachia; from which circumſtance, as well as from others mentioned by Mr. Bryant, it is manifeſt, that his hiſtory has no excluſive relation to Argos. The truth of it is—that a large body of the diſperſed, ſtyling themſelves Inachians from Inachus their tutelar Deity, threw themſelves very early into Egypt, and afterwards into Peloponneſus, and ſome of the iſlands in the Mediterranean; and finally eſtabliſhed colonies in Argos, Epirus, and Crete. Theſe, wherever they ſettled, left behind them indelible marks of their having been there; communicating to the poſſeſſions they had acquired, to the towns they built, to the rivers they held ſacred, and to the religious ceremonies they inſtituted, ſuch appropriate titles, as ſufficiently argued their dedication to the Arkite Deity, and the extravagance of zeal with which his worſhip was attended. Upon the whole therefore it appears, that the only difference between the characteriſtics of Inachus and Erechtheus is this —that the former was a fabulous perſonage, whoſe hiſtory, like that of Menes, or Manes, related almoſt excluſively to the traditional detail of the deluge; while the latter was ſymbolical, not only of that dreadful event, but of the rites which were inſtituted in commemoration of it, and of the temples where theſe rites were uſually performed.

The

SECT. III. EXAMP. IX.

The hiſtory of Cecrops examined.

The hiſtory of Cecrops is neceſſarily connected with that of Erechtheus; and, as he has laid ſome claim to the honour of introducing letters into Greece, ſome inveſtigation of it becomes abſolutely requiſite towards completing the deſign of the preſent work.

Two Athenian kings ſaid to have been of this name.

The Grecian annaliſts, in the liſt they exhibit of Athenian kings, have mentioned two perſons of this name; the firſt of whom they pretend to have been the firſt ſovereign, who reigned in Attica; the ſecond, a ſon of Erechtheus, and ſeventh in deſcent from the former. But I have long ſince expreſſed an opinion, that Cecrops II. might with ſafety be ſtruck off the liſt; that the principal facts recorded concerning him may, with propriety, as far as there is any truth in them, be transferred to Cecrops I.; but that even this monarch was ſubſequent to Erechtheus, as to his real hiſtory, though not in reſpect to Greece*.

Cecrops II. ſtruck off the liſt.

The hiſtory of Cecrops proved impoſſible, if referred excluſively to Greece.

In order to prove the juſtice of this opinion, it is only neceſſary to have recourſe to recapitulation; and, to prevent confuſion, I ſhall conſider every thing that has been ſaid by the writers of Hellas concerning this perſon, in the ſame ſenſe which they intended—that is, with an excluſive reference to their own country.

* Page 237.

It

SECT. III. EXAMP. IX.

I. As to the time when he is reported to have reigned there.

This time conſidered in two different points of view.

It has been ſeen, that the time of Erechtheus, the time, I mean, when *he began to flouriſh*, commenced about one hundred and fifty years after the flood, that is, ninety years after the reign of Amphictyon*. This ſon of Deucalion is ſaid to have reigned ten years: but, according to the ſame annals, Cecrops founded the kingdom of Attica ſixty-five years earlier than his time. So that Cecrops, agreeably to this calculation, muſt have begun to reign about fifteen years before the event of the general deluge—a circumſtance, which reduces his ſtory thus far to an evident abſurdity †.

The above determination of the Cecropian æra was obtained almoſt immediately from the Grecian ſtatement reſpecting it: but we ſhall not approach much nearer to the truth, if we date the time of Cecrops at one hundred and eighty years before the beginning of the general dearth ‡, which I ſuppoſe to have happened in the fifteenth year of the reign of Erechtheus §. In this caſe, I have ſhewn, that Cecrops will have eſtabliſhed his dynaſty, not ſeven hundred and eighty years before the firſt Olympiad, but eleven hundred and twelve ‖—a date ſo early, that it is almoſt impoſſible, that any

* Conſult the liſt of Athenian Kings, page 231. See alſo page 293.

† Page 236.

‡ Cecrops began his reign one hundred and eighty years before the fifteenth year of Erechtheus, according to the Athenian Annals.

§ Page 291. ‖ Page 292.

Cuthite

SECT. III. EXAMP. IX.

Cuthite colony, emigrating from Egypt, ſhould have effected a ſettlement in Attica.

II. As to the connection in which it ſtands, in reſpect to the hiſtory of Erechtheus.

It may fairly be preſumed therefore, if it were only from a view of the time in which he is ſaid to have flouriſhed, that there could have been no ſuch perſon as Cecrops I. at the head of the Athenian line. But the ſame thing appears ſtill further from other obſervations which have been made, in relation to the ſame ſubject.

It has been ſhewn, that Γηγενης was an epithet, which implied greater antiquity than Αυτοχθων; and that Erechtheus was diſtinguiſhed by the former, and Cecrops by the latter of them*—that Erechtheus came originally from Chaldæa†; and, after taking up his abode for a long time in Egypt, led on his colony to Greece, and ſettled in Attica‡—that he was the ſame among the Athenians, that Menes was in Lydia, or Menu in India§; and that he inſtituted among his ſubjects the ſacred myſteries of Demeter‖—that he imported corn into Greece at a ſeaſon of univerſal famine; and that a compariſon of the traditions concerning this event makes it certain, that the Erechtheidæ could not have been long reſident in Attica before it happened¶—and laſtly, that the early date aſſigned

* Pages 235, 236. † Pages 238, 263, &c. ‡ Page 239.
§ Page 273. ‖ Pages 240—257. ¶ Page 289, 290, &c.

to

to this tranſaction renders it manifeſt, that this colony was the firſt of Cuthite extraction, which had planted itſelf in that quarter*. From this accumulated body of evidence it is clear, that, ſuppoſing the hiſtory of Cecrops to relate only to the affairs of Attica, Erechtheus, and not Cecrops, was the firſt, who ſubjected the aborigines in this part of Greece to his controul, and eſtabliſhed any dynaſty among them.

The cauſe of theſe abſurdities.

The Greeks engroſſed to themſelves all the traditional fragments with which they were acquainted. True, or falſe, applicable, or inapplicable, they were eagerly received; and as quickly adapted to thoſe parts of their motley legends, to which they ſeemed to bear the greateſt analogy: if they were even, in their original ſtate, irreconcileable with all, they were nevertheleſs ſo varied and transformed, as to be rendered capable of an introduction ſomewhere; and, thus metamorphoſed, they conſtituted eſſential parts of their *moſt authentic* hiſtories.

The real character of Cecrops ſtated.

To this claſs muſt be referred the ſtory of Cecrops. It was a hiſtory of far different times; and had very little, if any thing, to do with Greece, ſeven hundred and eighty years before the Olympiads. It originated in Chaldæa; and thence followed the route of many other Grecian tales, whoſe import we have

* Pages 274, 291.

SECT. III. EXAMP. IX.

already weighed. It was, in fact, an account of the tranſactions of a people, not of the achievements of an hero: and, accordingly, we have ſeen, that as long as we ſuppoſed it to relate excluſively to Greece, and to the deeds of one man, ſo long it betrayed us into the moſt inextricable perplexities and the moſt palpable errors.

His achievements to be referred to a people, not to any individual.

If we conſider it as deſcribing the religious rites, the inventions and adventures of a people, the ſtory of Cecrops will ſtill have much truth to recommend it; it may ſtill be ſaid, that he was the firſt of the Cuthite race who made any ſettlement in Attica, and that he emigrated thither from Sais. We may then give ſome credence to his dracontic form; and maintain upon the moſt unexceptionable grounds, that he introduced among the Athenians a knowledge of letters.

The hiſtory of Cecrops was ſymbolical—

Erechtheus, as the fable relates, and as I have proved, was the father of Cecrops*. But they were both ſymbolical characters: the one was a repreſentative of *the Ark of Noah* †, and of the firſt temple dedicated to its worſhip ‡; the other was of the ſame nature—a perſonification of ſtructures, which were of the ſame kind, and erected in honour of the ſame

of what?

Deity. The adoration of the Ark is neceſſarily combined with that of the Serpent: for it would be impoſſible to celebrate

* Pages 237, 259. † Page 229. ‡ Page 294.

the

SECT. III. EXAMP. IX.

the means made uſe of for the preſervation of a remnant of the human race during the flood, without expreſſing at the ſame time a grateful acknowledgement of the wiſdom which contrived, the power which effected, and the goodneſs which promoted the execution of, ſo merciful and ſo aſtoniſhing a plan. But the Serpent was the moſt ſtriking ſymbol the ancients could deviſe, to repreſent theſe attributes of wiſdom, power and goodneſs: they therefore depicted him in a variety of ways, all tending to expreſs their veneration for him as a ſacred type. Among the Oriental nations, a winged Serpent embracing the globe, and a Serpent coiled round the mundane egg, were very favourite devices; many places and people were denominated after the names of this creature; and many temples were founded to his honour. To this latter method of diſplaying their regard for him we muſt certainly aſcribe the exiſtence of Cecrops; which, as I have before obſerved, is only Ca-Cur-Ops, *the temple of the Supreme Serpent**, or *of the Providence which preſerves, overrules, and cheriſhes all things; and which was more than ever diſcerned in the miraculous exemption of Noah and his family from the fate of the old world.*

Two ſenſes in which Cecrops may be

As I have conſidered Erechtheus in two different points of view, namely, as perſonating both the Ark, and the firſt

* Page 259, note *.

SECT. III. EXAMP. IX.

ſtyled the ſon of Erechtheus.

ſacred edifice which was reared for the celebration of its rites —points of view, which, though different, are undeniably related very nearly to each other, and embrace the ſame ſubject —it is to be expected, that, if there be any juſtice in the obſervations I have made upon this part of his hiſtory, there muſt alſo be two ſenſes, equally related, in which Cecrops may be ſaid to have been his ſon.

I. As the adoration of the Ark gave riſe to that of the Serpent, and the conſtruction of Ophite temples.

And it is impoſſible to conſider the nature of his character for one moment, without perceiving that this is the caſe. If Erechtheus were ſymbolical of the Ark; and if the power, the wiſdom, and goodneſs, which preſerved that veſſel while the waters of the flood overſpread the face of the earth, were typified in the Serpent; it will neceſſarily follow, that, when the memorial of that deliverance became the occaſion of idolatry, and the Ark was admitted to divine honours, the Serpent alſo would in ſome meaſure partake of the ſame, and even claim the inſtitution of peculiar rites. Hence it appears, that a veneration for the Ark would naturally give riſe to the conſtruction of Ophite temples; and that, in a traditional ſenſe, Cecrops was the ſon of Erechtheus.

II. As the conſtruction of Arkite temples was prior to that

I have already proved, in various parts of this volume, that a reverence for the renovators of mankind very early degenerated into groſs idolatry; that their worſhip was Solar, becauſe

SECT. III. EXAMP. IX. of any in honour of the Serpent.

becauſe they were compared to the Sun, and Arkite, becauſe they had ſurvived the general deluge; as alſo, that theſe latter rites were neceſſarily united, in ſome degree, with thoſe of the Serpent. The ſum of all this information amounts to a belief, that the Solar, the Arkite, and Ophite worſhip were only the conſtituent parts of one grand idolatrous ſyſtem; which had its commencement at Babel, and extended itſelf in proceſs of time to every region of the habitable globe. Whatever different appearances this ſyſtem may have aſſumed in various parts; however various the forms of thoſe ſtructures, which have been conſecrated for its ſupport; and into whatever ſects it may have been the means of dividing the Gentile world—it is nevertheleſs certain that, in Chaldæa, it was in its entire and moſt compounded ſtate. The temple erected there would ſerve as a model for thoſe conſtructed next, in point of time, in other places. It embraced the whole of this theological creed; and had ſeparate apartments for the ſeveral rites connected with it. In ſhort, its form has only been altered in different countries, and at different times, according to the ſtate of the architectural art, or that particular branch of this idolatry, which any people have embraced, in preference to the reſt. This ſuggeſts a reaſon, why Cecrops was fabled to be the ſon of Erechtheus, conſidered in the ſecond point of view—that is, as the firſt edifice raiſed in honour of the Ark: for the dedication of the whole of this temple

SECT. III. EXAMP. IX.

ple to the Ark was prior to the appropriation of any part of it to the rites of the Serpent; and it laid the plan for the foundation of Cecropian ſtructures in after times.

An objection obviated.

Erech was one of the cities built by Nimrod in Chaldæa. It was ſacred to the Ark; and was therefore diſtinguiſhed by this title. It was alſo founded in the beginning of his reign; for the inſpired writer informs us, that "the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar*." Hence I have concluded, that the hiſtory of Erechtheus might probably have originated here†: yet, however this may be (for it is a matter of little conſequence to the general purport of the account) it is evident, that, as the father of Merope, he muſt have made his firſt grand debut at Babel.

Cecrops rightly fabled to have been the inventor of letters.

The invention of letters is attributed to Theuth, in conſequence of the numerous hieroglyphical inſcriptions, which were deeply ſculptured upon the ſurface of his temples. Theſe ſacred edifices were ſtyled Erech-Theuth, *the Ark of Theuth:* and the figures engraved upon them related chiefly to the event of the deluge. Of ſeveral of theſe we have already taken notice, as well as of the facts connected with them. Among theſe, however, we have repeatedly particu-

* Geneſis, ch. x. ver. 10. † Page 239.

larized,

larized, as of the higheſt importance, that of the winged Serpent embracing a globe; which was plainly a Cecropian device, and ſerved as a motto for the temple. This was placed upon the portals of all the temples in Egypt; and argued their dedication to the Serpent no leſs than to the Ark. In that country, therefore, the ſtructure which was Erechthian was alſo Cecropian; and upon this account, and this alone, Cecrops has been ſtyled the inventor of letters, and a chief introducer of them into Greece. He is ſaid to have brought a colony from Sais. The Cecropians did certainly emigrate from Lower Egypt, and brought with them the memorials of their hiſtory, the rites of their worſhip, and many of their inventions, among which their ſacred types and myſtical repreſentations were not the leaſt important part; for the temples throughout Egypt were overſpread with hieroglyphical inſcriptions, and even the Pyramids themſelves were not exempt*.

Erechtheus equally entitled with Cecrops to the honour of introducing letters into Attica.

It may be concluded, from the analogy which has been found to ſubſiſt between the *real* characters of Cecrops and Erechtheus, that they were both equally entitled to the credit of having introduced letters into Greece. And this certainly was the caſe: but there were two important reaſons,

* Herodotus mentions that the Great Pyramid of Cheops had ſome hieroglyphical characters remaining in his time. Lib. ii. c. 125.

why

SECT. III. EXAMP. IX.

why that honour was not perſonally attributed to Erechtheus. In the firſt place—as this invention was ſuppoſed by the Ammonians to have proceeded from the immediate inſpiration of the Deity; and was therefore aſcribed to Thoth or Theuth; it could never be transferred to Erech-Theuth, without an evident contradiction in terms. And ſecondly—Erechtheus was conſidered by the Athenians as a Γηγενης; while Cecrops, as the leader of a colony from Saïs, was known among them by the more favourite title of Αυτοχθων, and was alſo placed the firſt in their liſt of kings. It was therefore paying a higher compliment to the antiquity of their letters, and aſſuming much more to themſelves upon the early progreſs of learning and civiliſation among them, to refer the introduction of them to their firſt monarch than to any of his ſucceſſors.

The dracontic form of Cecrops accounted for.

The principles which have been already laid down, will enable us alſo to account, in a ſatisfactory manner, for the *dragon-like form*, under which Cecrops has been uſually repreſented. There is, indeed, much confuſion in the fabulous reveries of the ancients. They have blended ſo much mythology with real hiſtory, that it is exceedingly difficult to ſeparate them, and to ſpeak of each with conſiſtency. And this difficulty, in the preſent inſtance, has given riſe to a variety of opinions; of which, I think, Mr. Bryant's is the only one, which

SECT. III. EXAMP. IX.

which has approached the truth. This gentleman has ably and ſucceſsfully combated the notions of Diodorus Siculus and Euſtathius. He has likewiſe cited authorities, illuſtrative of the ſubject, which are of the utmoſt importance; yet, unfortunately, he does not appear to have availed himſelf of all the information that was to be derived from them. He ſays very truly, that "the Athenians were eſteemed Serpentigenæ; and had a tradition, that the chief guardian of their Acropolis was a Serpent:" that "it is reported of the Goddeſs Ceres, that ſhe placed a dragon for a guardian to her temple at Eleuſis; and appointed another to attend upon Erechtheus*."—But, when he proceeds to infer from theſe, and other premiſes of a ſimilar nature, that "*Cecrops was certainly a title of the Deity, who was worſhipped under this emblem,*" I beg leave to ſay, that I diſſent in ſome degree from this opinion; and believe, that *Cecrops could have been no otherwiſe a title of the Deity, than as it implied, by a bold proſopopæia, that he had been actually perſonified in his temple.* When the temple underwent a perſonification, which was exactly the caſe in this inſtance, that very circumſtance became the means of transforming it into a Deity. The corruption of ancient traditions effected the former of theſe metamorphoſes, and repreſented Cecrops as a perſon; the credulity of the Greeks, their reverence for things ſacred, and

An obſervation concerning Mr. Bryant's remark upon this ſubject.

* Analyſis of Ancient Mythology, vol. i. page 483, edit 2d.

SECT. III. EXAMP. IX.

their blind attachment to a fame for antiquity, were the cauſes of the latter, and tranſlated that hero to the Gods. This was an abuſe of terms, by no means uncommon: it happened to Hercules, Erechtheus, Cadmus, and others; and ſhews how little the remark, to which I have here objected, is diſtant from the truth. I am therefore happy, in perceiving, that the reſult of my inquiries into this ſubject is ſo nearly coincident with that of the learned and ingenious writer above mentioned. We have arrived at theſe concluſions, after purſuing very different tracks of thought; and their analogy affords a deciſive proof, that they are neither of them very remote from what they ought to be.

"It may not perhaps," ſays the ſame gentleman, "be eaſy to decypher the name of Cecrops: but thus much is apparent, that it is compounded of Ops, and Opis, and related to his ſymbolical character*." There is much modeſty, as well as juſtice, in this obſervation. It were to be wiſhed, nevertheleſs, that he had made a further attempt at an analyſis of the name. It would have rendered his diſquiſition concerning the character who bore it more particular; and would, without doubt, have ſet many paſſages of hiſtory in a clear light, which at preſent are deeply involved in obſcurity and confuſion. However, as I have undertaken to propoſe a

* Analyſis, vol. i. page 484, note 57.

derivation

derivation of it, I ſhall endeavour to ſhew, in what manner, in conſiſtency with the reſt of the hiſtory of Cecrops, the fabulous repreſentations above mentioned will apply to his real character.

It has been obſerved, that the term Cecrops had a particular reference to thoſe temples, which were dedicated in ancient times to the adoration of the Serpent; and that one of the moſt favourite decorations belonging to theſe edifices was the hieroglyphic of a winged Serpent embracing a globe*. This device was generally diſcoverable in the Egyptian temples; and, to evince its importance, was always ſculptured upon the portals of thoſe buildings. *A winged Serpent* the Helladians termed *a Dragon* †; and, as that people were chiefly compoſed of emigrants from Egypt, they likewiſe imported into Greece the plans of their former places of worſhip, and the deſigns of thoſe ſacred ſymbols to which they had been before attached. Among the latter, the hieroglyphic I have juſt mentioned was the chief: and accordingly we find, that this held a principal place in the firſt ſacred ſtructures, which they erected in their new ſettlements. A dragon was placed as a guardian to the temple of Ceres at Eleuſis; and another was appointed to attend upon Erechtheus. But theſe were the earlieſt fanes of

* Page 311.

† Indeed they frequently employed the ſame term to ſignify any ſerpentine form.

SECT. III. EXAMP. IX.

which Attica could boaſt: and they were reared after the ſtyle of their Egyptian originals. The guardian, in both caſes, was a Cecropian device: and the property he was appointed to defend was alſo Cecropian. Erechtheus at Athens, and the temple of Ceres at Eleuſis, were objects of the ſame nature: they were fabricks dedicated to the Ark and the Serpent, (for I have ſhewn, that the rites of theſe divinities were neceſſarily united;) and had the reſemblance of their tutelary Deity, *the Dragon*, or *winged Serpent*, deeply ſculptured above their doors of entrance.

Corollary—Hence appears further, the real character of Erechtheus.

There is therefore much truth in theſe traditions; and, from this view of them, I am enabled to ſtate with accuracy the original import of another, which I have already quoted from Herodotus*. That writer ſays, that the Athenians had "*in their citadel, the temple of Erechtheus, whom they reported to have ſprung from the Earth.*" But the fact is—this temple was not at firſt the temple of Erechtheus, but Erechtheus himſelf. In this ſenſe, he might well be ſaid to have ſprung from the earth: and it was only a corruption of the ancient hiſtory of Erech-Theuth, which became the means of its perſonification, and ſubſequent apotheoſis.

Why the

Hence alſo we clearly perceive the reaſon, why the chief

* Herodotus, lib. viii. c. 55. See alſo page 266.

guardian

guardian of the Acropolis at Athens was ſaid to have been a Serpent: for this Acropolis was the citadel above referred to; in which was the temple of Erechtheus, diſtinguiſhed by this ſymbol*.

SECT. III. EXAMP. IX.

guardian of the Acropolis was ſaid to be a Serpent.

As traditional depravation had at length transformed Cecrops into a perſon, while it retained ſome parts of his proper character to the laſt; it therefore compounded the true with the falſe, and produced the monſtrous form above deſcribed. By this means he became Δρακοντιδης, having the human form blended with that of the Serpent, or, as Heſychius explains it, τα κατω Δρακοντος εχων.

Having thus far minutely conſidered the hiſtories of Cecrops and Erechtheus, we are naturally brought to the following concluſions; namely—that no ſuch perſons as theſe could ever have had any exiſtence, and that the accounts, which have been tranſmitted concerning them, are only the corrupted memorials of the colonies, which aſſumed thoſe names as titles for themſelves—that Erechtheus, in one ſenſe, had a little the priority, in point of time, to Cecrops; inaſmuch as the veneration of the Ark muſt have preceded the worſhip of the Serpent: but that, as far as Greece was concerned, they were ſtrictly contemporaneous.

Concluſion of the hiſtory.

* Herodotus in the place juſt cited.

This

SECT. III. EXAMP. IX.

The Cecropians and Erechthians the ſame people.

This latter inference will appear more clearly from the circumſtances I ſhall now mention. Both theſe perſonages were equally entitled to the honour of having introduced letters into Attica. The Erechthian colony was the firſt which brought the rites of the ſacred Ark into that part of Greece. The Cecropians were the firſt who were diſtinguiſhed in the ſame country by the adoration of a Serpent God. But the Arkite and Ophite rites were conſtituent parts of the ſame ſyſtem of idolatry. Cecrops is ſaid to have been the firſt ſovereign, who reigned in Attica; and I have proved that Erechtheus was equally ſo. All theſe evidences being collected, it will appear, that the Erechthians and Cecropians were certainly the ſame people under different denominations —denominations, which aroſe out of the two principal branches of their religion; and which they therefore took a peculiar pride in conferring upon themſelves.

SECTION

SECTION IV.

Some further Obſervations concerning the Greek Language, in relation chiefly to the Analogy it bears to ſome European and Oriental Tongues.

SECT. IV.

IT was the object of the preceding ſections, but of the laſt in particular, to point out, in what manner we may arrive at the true and original import of Greek terms, and at a competent knowledge of the hiſtories connected with them. And it has appeared, in the courſe of this inveſtigation, that many valuable traditions, which had never before been the ſubjects of analyſis, have been diveſted of fable; while others, which had only been imperfectly conſidered, have been placed in a clearer light, and delivered from moſt of the embarraſſments with which they have hitherto been attended. Among theſe we may enumerate—thoſe, which relate to the inventions and achievements of Palamedes, Cecrops, Cadmus, Cinyras, Atys, and Erechtheus: ſuch as concern thoſe early colonizers of Greece,

SECT. IV.

Greece, the Pelaſgi, the Iones, and the ſettlers in Elis, the Danaïdæ, Argivi, and followers of Pelops: thoſe which detail the progreſs of idolatry, as diſtinguiſhed into its three great branches, the Arkite, the Solar, and the Ophite; and repreſent the influence of each upon the manners and cuſtoms of the Gentile world: and laſtly, thoſe which more immediately confirm and illuſtrate the evidence of the ſacred writings; ſuch as, the hiſtories of Xuth, Ion, Danaüs, Oſiris, Menes, Minos, &c. Demeter, Cybele, Nana, Pelops and Hippodamia, Thyone, Theuth, Zeus, Titæa, the Γηγενεις, and many others. Theſe were all of them foreign to Greece in the firſt inſtance; but have been imported thither, with a change only of ſome of the names, and a few of the circumſtances. And they may be eaſily traced in the ancient traditions, cuſtoms, and rites, of the Cuthite colonies, who ſettled there, and obliged the Aborigines of that country to adopt them.

Greek words occur, in great numbers, in the proper names of heroes, &c. which are of oriental origin.

So multiplied were the titles and characters of the heroes and worthies of Greece, that it will almoſt admit of inquiry, whether there be any radical word in the language of that country which is not to be found in the proper names which occur in the various parts of its fabulous hiſtory. This hiſtory, as I have ſhewn in many remarkable inſtances, though it be fabulous, is nevertheleſs in general founded upon facts, and thoſe too of the greateſt importance. It is almoſt inſe-

parably

SECT. IV.

parably blended with the mythology of the Helladians: and a radical developement of the terms in which the accounts of both are tranſmitted, together with the aſſiſtance which is to be borrowed from collateral tradition, is the only method whereby we can approach to the right underſtanding of either. I could give many examples of Greek words occurring in proper names of Egyptian or Chaldaïc original; and perhaps a few of them may not be unacceptable to the reader.

Inſtances of this kind—in

Oriental Radicals compounded.	Grecian Names of Heroes, &c.	Greek Terms formed from theſe Originals.	
Al-Ca-Ees, *the temple of the God of light;*	Alcæus, Αλκαιος, which Diodorus ſays was the original name of Hercules in Greece;	Αλκη, *ſtrength.* Αλκαρ, *protection*, or *defence.* Αλκω, *to drive away.* Hercules diſperſed the Giants who warred againſt Heaven.	Alcæus.
Ca-Cur-Ops, or Ce-C'r-Ops, *the temple of the Serpent Deity;*	Cecrops, the firſt king of Attica, whoſe hiſtory I have already conſidered.	Κεκρωψ, *an impoſtor*, in alluſion moſt probably to his twofold form.	Cecrops.
Ca-Ad-Am, or C'-Ad-'m, *the temple of the ſupreme Ham;*	Cadmus, the firſt king of Thebes; and the firſt who led a Cuthite colony into Bœotia.	Κηδομαι, *to be ſolicitous about*, or *take care of.*	Cadmus.
Ia-Petes, *the place of the prieſts;* a title moſt probably for Babel;	Iapetus, a Γηγενης, εις των Γιγαντων, and ſon of Cœlus and Terra.	Ιαπτω, *to tear in pieces, to injure.* Ιαπτειν, σπαρασσειν, βλαπτειν. Heſych.	Iapetus.
Caph-Ur-Es, or Cup'-Ur-Es, *a height ſacred to the Sun;*	Cyprus, Κυπρος, an iſland, early celebrated for theſe elevations:	Κυπρος, *a cypreſs tree;* ſuch trees were always planted near the fanes of Venus, and ſometimes of other deities: and hence they derived their name.	Cypris.
The Hebrew word כפור (Caphur) is evidently compounded of the ſame radical parts כף (Caph) and ור (Ur). It ſignifies *expiation;* but in its original ſenſe, as Caph-Ur, *a hill-altar ſacred to the Sun.* The Hebrews, it muſt be obſerved, were idolaters before	Κυπρις, a title for Venus, to whom this iſland was particularly ſacred:	Κυπριζω, *to flouriſh.*	

SECT. IV.	Oriental Radicals compounded.	Grecian Names of Heroes, &c.	Greek Terms formed from these Originals.
	the call of Abraham. כפור abridged becomes כפר; a word of the same signification. See page 32, 33.		
Minos, Minya, Minyæ, &c.	Men, *an Ark, or vessel*, and emphatically *the Ark;*	Minos, Μινως, of Crete; Μινυα, the name of a city of Thessaly;	Μενω, *to remain*, or *continue*. Μονα implies *fixedness of state or situation*.
	Men-Es, *the illustrious* Men;	Minyæ was a title of the Argonauts:	As the Moon became very early a type of the Ark, Μην was also used to denote that luminary, and Μην the period of her revolution round the earth. Hence also Μανια was applied to signify *lunacy;* and Μηνις *rage bordering upon madness*.
Cœus.	Co-Ees, *the temple of the Sun;*	Cœus, Κοιος, a Γηγενης, and one of the Titan brood;	Κοιης, *a Priest*, one who officiated at such shrines.

These must serve as a specimen; for it would be an almost endless task, and would greatly exceed the bounds prescribed to my present undertaking, were I to give all the examples of this kind which I have collected. Every one may pursue the plan I have here marked out, as far as his inclination may lead him, and his information direct him: and, the stronger the analogy which he discovers between the import of the Oriental radicals in a state of composition, the Grecian names with which he compares them, and the Greek words which he supposes to be derived from them—so much the nearer will he have approached to absolute certainty, in every instance he considers.

Every

SECT. IV.

The confuſion of the Grecian hiſtory of early times argues a mixture of people in Hellas.

Every portion of Grecian hiſtory, which has hitherto been the ſubject of inveſtigation, has made it appear, that it has been in great meaſure imported by the Helladians. The circumſtances, which relate particularly to Greece, are ſo interwoven and confounded with others, which are of prior dates, and happened in other parts of the world, that it is a work of great difficulty to diſtinguiſh what is native from what is adventitious. And it was the knowledge of this confuſion which induced me long ſince to expreſs a belief, that the inhabitants of Greece were, at a very early period, a mixed and various people: for with many of the foreign traditions I have noticed, and particularly thoſe which perpetuated the memory of the diſperſion, the deſcendants of Javan, who were the Aborigines in that country, had no concern whatever.

The ſame thing appears from the mixture of language.

It will afford no ſmall degree of ſupport to this ſuppoſition, if we proceed to examine the ſeveral inſtances of analogy, which may ſtill be exiſting between the Greek tongue, and others, in this quarter of the globe, which lay the faireſt claim to originality, and a freedom from corruption. That it is characterized by many marks of Oriental contamination is evident upon inſpection; and if it appear, that there is likewiſe a conſiderable analogy between it and languages confeſſedly European, then no doubt can remain as to an intermixture of people, manners, and language in the regions of Hellas.

SECT. IV.

The Galic and Welſh tongues the moſt proper for a compariſon with the Greek.

And it is rather a fortunate circumſtance, that, while many of the dialects of the ancient language of Japhet have been greatly impaired by the changes they have undergone in a long ſucceſſion of ages, the Welſh and Iriſh have ſuffered comparatively but trifling alterations, either from the changes produced by time, or from the invaſions of hoſtile nations. However oppreſſed, and ſometimes driven to extremity, the natives of Ireland and Wales have always remained diſtinct people; and ſuch they are at the preſent time. Neither were the patriarchal families, from which they are deſcended, at all concerned in the confuſion of tongues at Babel. To their languages therefore we muſt refer, as to a kind of ſtandard, approaching more nearly than any other European dialects to the great original, from which all the various languages now exiſting were certainly derived. They both of them ſtill preſerve a great ſhare of their primitive ſimplicity; and, in a great variety of inſtances, there is ſuch a wonderful degree of reſemblance between them, that we are held no longer in ſuſpenſe, either as to their antiquity, or that they conſtituted the dialects of collateral branches of the great family of Javan.

Some inſtances of analogy between theſe languages.

The following are the ſpecimens of analogy which I have ſelected for the purpoſe of illuſtrating this ſubject*:——

* Thoſe words, in the left hand column, which are marked by a *W* placed before them are Welſh; the others are Galic.

Galic

SECT. IV.

Galic and Welſh.			Greek.
Ainm, *a name.*	—	—	Ονομα.
W. Enw.			
Airgad, *ſilver.*	—	—	Αργυρος; Αργυριον, *ſilver money.*
W. Ariant.			
Aear, *air.*	—	—	Αηρ.
W. Awyr.			
Athar, *air, ſky.*	—	—	Αιθηρ.
Ard, *high, lofty, noble.*	—	—	Αρδην, *wellt, completely*; Αρδις, *the point of a ſpear*; Αρω, *to ſuit*, or *agree with*; and Αρταω, *to elevate.*
W. Hardd, *fair, proper.*			
Aran, *bread.*	—	—	Αροω, *to plough*; Αρτος, *bread.*
W. Bara.			
Arbhar, *grain.*	—	—	Αρϐρα, *a cultivated field*; Αροτρον, *a plough.*
W. Aradr, *a plough.*			
Allaidh, *ſavage, wild.*	—	—	Αλητης, *a wanderer*; Αλαω, and Αλητευω, *to wander.*
W. Allt. Elltydd. *wild woods.*			
W. Alltud, *a foreigner.*			
Adhas, *good*	—	—	Αδεω, *to pleaſe*; Αδος, *joy, ſatiſfaction.*
Aitas, *joy, gladneſs.*			
W. Addas, *good, convenient.*			
Aiſceir, *a mountainous ridge.*	—		Ισχυρος, *ſtrong.* Nothing conveys the idea of ſtrength and ſtability ſo much as a mountain.
W. Eſgair, *the name of ſeveral mountains in Wales.*			
W. Eſgair alſo ſignifies *a leg*, as the ſtay and ſupport of the body, in ſtanding or walking.			
Aidhne, *an age.*	—	—	Αιων.
W. Oed, *age.*			
Aois, *an age.*	—	—	Εως, *until.*
W Oes.			
Aigein, *the deep, the ocean.*	—		Ωγηνος and Ωκεανος.
W. Eigion.			
Almaſa, *alms, benevolence.*	—		Ελεημοσυνη.
W. Eluſen, *pity, alms.*	—		Ελεησον, *I pitied.*
Ameaſg, *among.*	—		Εν μεσῳ, *in the midſt.*
W Ym myſg			
Aireach, *vigilant, attentive.*	—		Ερυομαι, *to keep, preſerve, deliver.*
Airiim, *to beware.*			
W. Arwain, *to lead, guide.*	—	—	—

	Galic and Welsh.	Greek.
SECT. IV.	Aithnigham, *to know, perceive.* —	Αισθανομαι.
	W. Adwen, Adwaen, and Adwyn.	
	Airmid, *honour, respect.* — —	Αρμοδιος, *suitable, proper.*
	W. Edmyg.	
	Aba, *cause, matter, business.* —	Επω, *to speak, declare.*
	W. Eb, and Ebr, *to say, tell.*	
	Achadh, *a field or meadow.* This word is analogous to the Coptic word ⲁϫⲓ.	Εν αχει, *in a meadow.* See LXX. Genesis, ch. xli. ver. 2.
	All, *another.* — — —	Αλλος.
	W. All.	
	Aolain, *education.* — —	Αλεγειν, *to have the care or management of any person.*
	Athair, *a father.* — —	Πατηρ.
	W. Tad.	
	W. Adhysgy, *to teach.* — —	Διδασκω.
	Aroich, *a field of battle.* — —	Αρπαγη, *plunder, devastation.*
	Arac, *a conflict.*	Αρπη, *a falchion,* or *scymitar.* This was the name of the sword, with which Mercury slew Argus; and Perseus cut off the head of Medusa.
	W. Aerfa, *slaughter.*	
	W. Herw, *plundering.*	
		Αρπυιαι, *the Harpies.*
	Andoiune, *a gulph.* — —	Αναδυνω, *to emerge.*
	W. Annwn.	
	Arm, Airm, *arms.* — —	Αρμος, *the implements of war, hunting,* &c. Αρμα, *a chariot.* The most ancient chariots were adapted to the purposes of war.
	W. Arf, *a weapon*; Arfod, *the stroke of a weapon.*	
	Aingeal, *an angel.* — —	Αγγελος, Αγγελλω, &c.
	W. Angel, and Engyl.	
	Accaire, *an anchor.* — —	Αγκυρα, Αγκυροω, &c.
	W. Angor.	
	Agh, *an ox, bull, or cow.* — —	Αγος, *a sacrifice* or *atonement.* The chief bestial sacrifice was an ox, or heifer.
	W. Ych.	
	Asguil, *an armpit.* — —	Μασχαλις, and Μασχαλη.
	W. Asgell, *a wing*; Cesail, *an armpit.*	
	Amail, *like.* — — —	Εικελος.
	W. Hasal, Hefelydd.	

Galic and Welſh.			Greek.
Aſal, *an aſs.*	—	—	Ασαλλει, *he is without thought.* Heſych. "As ſtupid as an aſs" is a common proverb. SECT. IV.
W. Aſyn, *an aſs*; Aſen, *a ſhe-aſs.*			Ασινης, *innocent*; in alluſion to the harmleſs nature of this creature. οι ονοι ασινεις εισιν. Xenoph.
Ab, *a father.*	—	—	Απο, a prepoſition implying *derivation, extraction,* &c.
W. Abad.			
Bed, *a deed, action.*	—	—	Ποιηθεις, *done.*
W. Peth.			
Breas, *great.*	—	—	Βαρυς, *heavy.*
W. Bras, *large, fat.*			
Barn, *a judge*; Barantas, *a warrant.*			Βαρυνω, *to weigh down,* or *trouble.*
W. Barn, *judgement*; Barnu, *to judge.*			—
Brac, *an arm.*	—	—	Βραχιων.
W. Braich.			
Bach, *loving*; Bacan, *a hook.*	—		Ηηγνυω, *to fix, faſten, or attach to.*
W. Bach, *a hook.*			
Bathadh, *drowning*; Bath, *the ſea.*	—		Βαθος, Βαθυτης, *depth*;
W. Bawdd, and Boddi, *drowning.*			Βυθιζω, *to plunge into the deep.*
Biail, *a bill* or *hatchet.*	—	—	Βαλλω, *to ſtrike.*
W. Bwiall.			
Bogha, *a bow.*	—	—	Βιος, *a bow.*
W. Bwa.			
Beo, *living.*	—	—	Βιος, *life.*
W. Byw.			
Biadh, *meat, food.*	—	—	Βιοτης, *life*; Βιοτος, *victuals.*
W. Bywyd, *life, food.*			
Bwyd, *meat.*			
Bwytta, *to eat.*			
Bo, *an ox, bull,* or *cow.*	—	—	Βους.
W. Bu, Buwch, Buw.			
Bearr, *ſhort.*	—	—	Βραχυς.
W. Byrr.			
Both, Bothag, *a cottage.*	—	—	Βαιτη, *a tent made with the hides of beaſts.* Heſych. This term is the ſame with the Beth of the Orientals.
W. Bwth; Bod, *a dwelling.*			

Galic and Welſh.	Greek.
SECT. IV. Braoch, *the border of a country.* *W.* Bro, *a country.* In Glamorganſhire this word is uſed to denote *the coaſt of a country.*	— Περαω, *to paſs over*; Περας, *a coaſt* or *border.*
Breantas, *putrefaction*; Brean, *ſtinking.* *W.* Braenu, Brammu, *to ſtink.*	Βρωμωδης, *fetid.* In this inſtance the *m* in the middle of the word is changed into *n.*
Bailc, *bold, mighty.* *W.* Balch, *proud, haughty.*	— — Παλλαξ, *a young man*; one who is fit to throw the dart, or brandiſh the ſpear.
Bil, Beal, Beul, *the mouth.* *W.* Bil, *the mouth of a veſſel.*	— Φιλεω, *to kiſs.*
Boc, *a buck.* *W.* Buch, and Buwch, *an ox.* Bwch, *a he-goat.*	— — Βϰαιος, Βϰος, and Βωπος, *a young bullock.*
Balla, *a wall, rampart.* *W.* Gwal.	— — Βηλος, *a threſhold.* You muſt paſs the wall or rampart to enter a fortification; as you would croſs the threſhold to enter a houſe.
Braich, *malt.* *W.* Brag.	— — Βρεχω, *to moiſten, to drink.*
Bad, *a boat.* *W.* Bad.	— — — Πηδον, *an oar*; Πηδαλιον, *a rudder.*
Baite, *drowned*; Baidh, *a wave*; Baiter, *water.* *W.* Baddug, *a miſt, fog.*	Πηδα, *water.* Βεδυ is the Phrygian word for *water.*
Bonn, *a baſe, foundation.* *W.* Bon, *that which is undermoſt.*	— — Βϰνος, *a hill*, or *tumulus.* Altars and temples were commonly erected upon eminences; and cities were often founded upon elevated ſpots.
Buidheann, *a band, troop.* *W.* Byddin.	— Βυζην, *cloſely, in a crowded manner.*
Breath, *judgement.* *W.* Brawd.	— — Βραδυς, *ſlow.* Deciſion requires deliberation.
Brathair, *a brother.* *W.* Brawd.	— — Φρατωρ, *one of the ſame tribe or family.*
Bugſa, *a box-tree.* *W.* Box.	— — Πυξος.
Bolgan, *a budget.* *W.* Bolgan, and Bwlgan.	— — Πολυγονος, *that which produces much.*

Galic and Welſh.			Greek.
Ben, Bean, *a woman.* *W.* Bun.	—	—	Πηνος, and Πηνη, *a web.* Spinning was an employment peculiar excluſively to women; hence, a young unmarried woman is ſtill called *a ſpinſtreſs*, as having nothing elſe to attend to. The words Bean, and Bun, do certainly allude to this circumſtance; for they properly ſignify *a maiden.*
Blaithin, *a bloſſom.* *W.* Blodeuyn.	—	—	Πλατυνω, *to dilate, expand.*
Bealach, *a trench.* *W.* Bwlch.	—	—	Φυλακη, *watch, guard, protection.*
Beann, *a mountain.* *W.* Bann, *high, lofty, tall.*	—	—	Βουνος, *a hill,* or *eminence.*
Bab, Baban, *an infant.* *W.* Baban, *a babe.*	—	—	Βαβα, *the inarticulate ſound uttered* by infants; Βαβαλιον, *a cradle.*
Bata, *a ſtick, ſtaff.* *W.* Baeddu, *to beat, ſtrike.*	—	—	Βατια, and Βατος, *a bramble.*
Cam, *crooked.* *W.* Camm.	—	—	Καμπτω, *to bend.*
Crith, *trembling.* *W.* Echryd, *violent fear.*	—	—	Κριζω, *to ſhriek.*
Crionna, *old, ſage, experienced.*	—	—	Κρινω, *to judge, decide.*
Coineadh, *reproof.* *W.* Cwyn, *complaint.*	—	—	Κινεω, *to move.*
Cearcal, *a circle.* *W.* Cylch.	—	—	Κυκλος.
Cathair, *a chair, a city.* *W.* Cader, *a fortreſs, caſtle.*	—	—	Καθεδρα, *a ſeat*; and, metaphorically, *a ſtation,* or *reſidence.*
Cluas, *an ear.* *W.* Cluſt.	—	—	Κλυω, *to hear.*
Cliu, *fame*; Clos, *report.*	—	—	Κλεος, *celebrity.*
Cloth, *praiſe, fame.* *W.* Clod, *renown.*	—	—	Κλυτος, *celebrated.*
Claonam, *to bend.* *W.* Glin, *a knee*; Glynn, *a valley.*	—	—	Κλινω, *to bend.*

SECT. IV.

Galic and Welſh.		Greek.
Cromam, Crumam, *to bend.*	—	Κρυμος, *cold*, which cauſes bodies to ſhrink, and contract.
W. Crwmm, *crooked, bent, bowed.*		
Ceilam, *to conceal.*	— —	Κηλεω, *to conceal the truth.*
W. Celu.		
Cogach, *rebellious.*	— —	Κακος, *wicked, vile, refuſe.*
Cacach, *dirty, filthy.*		
W. Cachad, *a weak fooliſh fellow.*		
Cagal, *dung.*		
Corda, *a line, cord.*	— —	Χορδη.
W. Cordyn, and Corden.		
Carr, *a cart.*	— —	Καρρον, *a car.*
W. Carr, *a car.*		
Carnam, *to heap.*	— —	Κιρναω, and Κεραννυω, *to mix together things which have been collected.*
Carn, *a heap of ſtones.*		
W. Carnedd *and* Carn, *a heap of ſtones.*		
Crunnan, *a group.*	— —	Κιρναω.
W. Crynoi, *to gather together.*		
Cluinam, *to hear.*	— —	Κλυω, Κλυειν.
W. Clywed.		
Caram, *to love.*	— —	Χαιρω, *to delight in*; Χαρις, &c.
W. Caru.		
Cath, *a battle.*	— —	Καδος, *funeral obſequies.* Particular attention has ever been paid in all civilized nations to the remains of thoſe who fall in battle.
W. Cad.		
Glas, Gleus, *a lock.*	— —	Κλειω, *to ſhut*; Κλεις, *a key.*
W. Clo, *a lock*; Cloi, *to lock.*		
Ceir, *wax.*	— —	Κηρος, *wax*; Κηροω, *to ſeal.*
W. Cwyr.		
Coill, Coille, *a wood.*	— —	Καλον, *timber.*
W. Coed, *a wood*; Coeden, *a tree.*		
Cloidhe, *a bank, rampart.*	—	Κληδος, *a barrier*; Κλειδοω, *to ſhut up*, or *confine.*
W. Clawdd.		
Cru, *blood.*	— —	Κρουω, *to beat*—a term which accords with the pulſation, or the circulation of the blood.
W. Crau.		
Croch, *red.*	— —	Κροκος, *ſaffron*, of a yellow-red tint.
W. Côch, *red.*	—	Κοκκος, *ſcarlet.*

Galic and Welſh.		Greek.
Clotha, *was heard.* —	—	Κλυθι, *hear thou.*
W. Clywed, *to hear.*		
W. Cadw, *to take care of.*	—	Κηδευω.
Colum, Colm, *a dove, pigeon.*	—	Κολυμβαω, *to float.* Theſe birds in their flight ſeem often to float motionleſs in air.
W. Colommen.		
Cadaim, *a fall*; Cudaim, *to fall.*	—	Κατω, *downwards.*
W. Codwm, *a fall*; Cwyddo, *to fall.*		
Ceathair (quatuor), *four.*	—	Τετταρες, Τεσσαρες.
W. Pedwar.		
Cuach, *a cuckoo.* —	—	Κοκκυξ.
W. Cog.		
Cruit, *a harp.* —	—	Κιθαρα, *a harp.*
W. Crwth, *a croud.*		
Ceud, Ciad, *a hundred.*	—	Εκατον.
W. Cant (centum).		
Cealgach, *crafty.* —	—	Κηλεος, *cunning*; Κηλεω, *to deceive.*
W. Call, *cunning.*		
Cupa, Copan, *a cup.* —	—	Κυφον, *hollow, incurved.*
W. Cwppan.		
Cupla, *a pair*; Cuplam, *to couple.*	—	Διπλωος, *double.*
W. Cwplws, *a coupling*, or *joining together.*		
Cruth, *a form, any thing created.*	—	Κρεω, *to command to be done*; whence Κραινω, *to create.*
W. Creu, *to create.*		
Corn, *a drinking-horn.* —	—	Κερας, *a horn.* The Greeks often changed the final N of foreign terms into Σ. The original of this word was Keren, Kern, or Korn; and the N is ſtill preſerved in Κιρναω and Κερανυυω, verbs, which have been generally applied to things piled up in conical heaps.
W. Corn, *a horn.*		
Car, Cara, *a friend.* —	—	Χαριεις, *loving, gracious,* &c.
W. Car, *a kinſman.*		
Corp mairbh, *a dead body.*	—	Theſe words are analogous to Χρως and Μορεω.
W. Corph maru.		

SECT. IV.

	Galic and Welſh.		Greek.
SECT. IV.	Deifreadh, *difference.*	— —	Διαφορα, *difference.*
	W. Difrod, *to deny.*		
	Diulam, *to ſuck.*	— —	Διυλιζω, *to ſtrain through.*
	W. Diwallu, *to ſatisfy.*		
	Dall, *blind, puzzled.*	— —	Τυφλοω, *to blind.*
	W. Dallu, *to blind, darken.*		
	Doras, *a door, gate.*	— —	Θυρα.
	W. Dor.		
	Daigh, *fire*; Dogham, *to burn.*	—	Φωγω, *to burn, blaze.*
	W. Ffoc (focus), *a furnace.*		
	Duaridh, *a dowry.*	— —	Δωρεα, *a gift.*
	W. Dyro, *give thou.*		
	Dein, *ſtrong, cloſe*; Deann, *force.*	—	Δεειν, *to bind, faſten.*
	Drubh, *a dwelling.*	— —	Τρεφω, *to nouriſh.*
	W. Tref.		
	Dianas, *vehemence.*	— —	Δεινος, *ſtrong, vehement, violent.*
	W. Dien, *vigorous.*		
	Dubhan, *the darkneſs of depth.*	—	Δυνω, *to deſcend into.*
	W. Dwfn, *deep.*		
	Draic, *a dragon.*	— —	Δρακων.
	W. Draig.		
	Diabladh, *double.*	— —	Διπλαξ, Διπλους.
	W. Dwbl.		
	Dile, *a deluge.*	— —	Διαλυω, *to inundate.*
	W. Diluw.		
	Dan, *a poem, ſong.*	— —	Γανοω, *to rejoice*; Γανος, *mirth.*
	W. Can.		
	Daor, *dear, precious.*	— —	Τηρεω, *to keep, preſerve.*
	W. Drud (τηρητειος).		
	Diabhal, *a devil.*	— —	Διαβολος.
	W. Diafol.		
	Diobhail, *loſs, damage.*	— —	Διαβολη, *calumny.*
	W. Dial, *revenge.*	— —	Δειλια, *terror, dread.*
	Dant, *a morſel.*	— —	Οδοντες, *teeth.*
	W. Dant, *a tooth.*		
	Dur, *water.*	— —	Υδωρ. This is one of the Greek words, which Plato himſelf confeſſes to be of barbarous original.
	W. Dwfr.		

Galic and Welsh.			Greek.
Draoith, *a druid.* — — *W.* Derwydd.			Δρυάδες, Dryades, the nymphs, or rather prieſts, of the groves. Hence, Hamadryades. SECT. IV.
Dair, *an oak.* — — *W.* Derw, *oaks.*			Δρυς, *an oak.*
Deor, Deur, *a tear.* — — *W.* Daigr.			Δακρυ.
Deas, *right.* — — *W.* Deau.			Δει, *it behoveth*; Δεον, *that which is proper.*
Duille, *a leaf.* — — *W.* Deilen, Dalen.			Φυλλον.
Dithreabh, *an hermitage.* — *W.* Didref, *a deſert*, &c.			Διδρασκω, *to avoid*, or *flee from.*
Dealan, *a coal.* — — *W.* Goleu, Goleuni, *light.*			Δαλος, Δαυλος, *a lamp, flame*, or *firebrand.*
Dorn, *a fiſt*; Dern, *a blow*; Dornam, *to box.* — — *W.* Dwrn, *a fiſt*; Dyrnod, *a blow.*			Δηριω, Δηριναω, Δορυσσω, *to fight.*
Dealradh, *brightneſs.* — —			Δελετρον, *a torch, lantern.*
Diol, *payment.* — — *W.* Dal, Dala, Daly, *to detain*, or *keep.*			Τελος, *tribute*; Τελεω, Τελειοω, *to pay tribute.*
Dia, *GOD.* — — — *W.* Deiw.			Διος, *divine*; Θεος, *GOD.*
Dalam, *to blot out.* — — *W.* Dileu.			Διαλυω, *to diſſolve.*
Diot, *a meal of meat.* — —			Διαιτα, *diet.*
W. Diod, *drink.*		—	Πιω, *to drink.*
Dinam, *to drink.* — —		—	Πινω.
Driuchd, *dew.* —		—	Δροσος.
W. Dawn, *a gift*; Daonna, *humane, liberal.*		—	Δουναι, *to have given.*
Dealbh, *a figure, image.* — *W.* Delw, *a portrait.*		—	Δηλοω, *to make manifeſt* or *repreſent.*
Dlomh, *to tell, inform.*		—	Δηλωμα, *an evidence*; Δηλοω.
Dealbh, *poor, miſerable.* — *W.* Dylu, Dyled, *to be in debt.*		—	Δηλεω, *to injure* *.

* There are ſeveral peculiarities in the pronunciation of the Galic and Welſh

SECT. IV. The preceding are ſome few inſtances out of many which I have collected *, in proof of the great analogy which ſubſiſts between the Greek and ſome other European languages: and I have fixed upon the Galic and Welſh as the moſt proper ſubjects in this compariſon, becauſe I believe them to be

Welſh tongues, which muſt be mentioned in this place, as the great force of many of theſe analogies is dependent upon them.

In the Galic.

Bh ſounds like *v*.
C is equivalent to *k*.
The termination *adh* is pronounced like *a* broad.
Idh, uſed as a termination, has the *d* mute.
Mh ſounds like *v*.
In *Th* the *t* is mute.

In the Welſh.

C is pronounced like *k*; and *Ch* like χ of the Greeks.
Dd has the ſame ſound as *Th* in *this*, *thou*, *that*.
F ſounds like *v*; and *Ff* as *f*.
G is always pronounced as Γ of the Greeks.
Ll is *l* aſpirated, and is as if written in Engliſh *Llh*.
The vowel *U* is as *i* in *this*, *bliſs*.
W is ſounded as *O* in *to*, *who*.
Y, in the laſt but one and laſt but two ſyllables of words, is pronounced as *u* in *turn*, *hunt*; or as *i* in *bird*, *third*: when it occurs in the laſt ſyllable it is commonly ſounded as *i* in *tin*, *thin*, *ſkin*.

For further particulars I muſt beg leave to refer the reader to Mr. Shaw's Analyſis of the Galic Tongue, and to Mr. Richards's Antiquæ Linguæ Britannicæ Theſaurus.

* In theſe examples I have proceeded no farther than to the fourth letter of the alphabet; and have given only a few out of many which I have obſerved within the compaſs of theſe four letters.

leis

leſs contaminated by foreign mixture than any others in this quarter of the globe. Dr. Parſons, in his Remains of Japhet, has largely inſiſted upon their high antiquity; and ſtyles them reſpectively the dialects of the Magogian and Gomerian deſcendants of Javan. Indeed, their ſtriking affinity is a convincing proof that they are only two different branches from the ſame ſtock, which, in the proceſs of growing, have diverged but little from each other: and the hiſtory of the people by whom they are ſtill ſpoken is a farther evidence, that they are the very ſame which were introduced into Europe at the firſt peopling of "the iſles of the Gentiles."

The near relation, therefore, between theſe languages and the Greek affords a ſtrong proof, that there muſt have enſued a mixture of people, language, and manners in Greece, upon the invaſion of the Helladians. But, ſince the natives of Great Britain and Ireland were ſituated in the moſt weſterly quarters of Europe, as they were disjoined from the continent, and as they have been diſtinct and ſecluded people from the earlieſt times, they could have anciently had very little connection with the conquerors of Greece. The inhabitants of the neighbouring countries, of Hungary, Germany, and Italy, would have been more ſenſibly contaminated by this intermixture; and their languages would undergo proportionate corruptions. That there ſubſiſts a very great analogy

between

SECT. IV.

between the Greek and Roman tongues is allowed by all: and I am enabled, from the communications of a learned friend, upon whoſe authority I place no ſmall dependance, to make a ſimilar remark in reſpect to the German. "Though," ſays he, "many words correſponding in ſenſe and ſound with "the Galic and Welſh are found in Greek, yet the number "of thoſe bearing affinity with our Teutonic tongues is ſo "much greater, that, as far as the argument of language "goes, I cannot but believe the ancient Greeks to have had a "nearer alliance with the German than with the Celtic "tribes."

The Greek tongue analogous to many Eaſtern languages, particularly the Ethiopic.

Yet how great ſoever the analogy between the Greek and other European tongues may be, it is certain there is a much greater reſemblance between it and ſome Oriental tongues of the higheſt antiquity. We might illuſtrate this obſervation by having recourſe to any of the principal languages of the Eaſt: but I think that the Ethiopic claims the preference to all others, becauſe it was more peculiarly an Ammonian language; it was ſpoken by the deſcendants of Chus *, and the Helladians were, partly at leaſt, the poſterity of the ſame patriarch. The following are the examples I have employed to demonſtrate the cloſeneſs of this affinity:

* Joſephus ſtyles Chus *the father of all thoſe called Ethiopians*. Antiq. Judæor. lib. i. c. 6.

Ethiopic.

Ethiopic.		Greek.
ሄርዶዲናስ: (Herodinos), *a heron.*	—	Ερωδιος, and Ερωδας.
ሁስጵ: (Huſop), *hyſſop.*	—	Ὑσσωπος.
ሀበ: (Hybo), *copious dew.*	—	Ειϐω, *to pour forth.* Hence this is plainly an original term, though it is ſaid to be only Ion. and Æol. for Λειϐω.
ሆባጅ: (Hobaj), *a kite.*	—	Οπαζω, *to purſue.*
ሃናስ: (Hanos), *A title for the Sea.* This term is compounded of Ain-Es, "an emanation from the Sun." All water was anciently conſidered in this view, for the Sun was ſuppoſed to be the ſource of light, and heat, and all things. This element was therefore particularly ſacred to that deity.	—	Αινεας, the principal hero in the Æneid, and greatly celebrated in the Iliad*, ſeems to have derived his name from the ſame original; for his moſt perilous adventures were by ſea, upon which he was toſſed to and fro, for the ſpace of ten years, witneſſing, during that period, almoſt every extreme of human calamity. From the ſame roots are alſo formed Αινεω, *to celebrate*, for the Sea was particularly celebrated by the ancients as the common parent of all things; and Αινος, *inſpiring horror*, becauſe it was ever beheld with a ſuperſtitious dread.
ሀከ: (Hakak), *tumult, ſedition.*	—	Αχαχεω, *to affect with grievance.* This is always the oſtenſible ground for popular commotion.
ሀኮጅ: (Hakaj), *ſlow, idle.*	—	Ηκα, *leiſurely, by ſlow degrees.*
ሀወል: (Hawl), *to eat together at the ſame table, or in the ſame place.*		Αυλη, *a hall*, &c.
ሀወክ: (Hawk), *violently to agitate.*	—	Αιξ, *a ſtorm.*
		Αιακος was the name of one of the Judges of Hell.
ሄል: (Hela), *ſtanding corn.*	—	Αλοαω, *to threſh*; Αλως, *a threſhing floor.*
ሃጅማኖት: (Hajmanot), *divine worſhip.*		Sacrifices formed an eſſential part of divine worſhip among the

SECT. IV.

* Homer calls him Αινειας.

SECT. IV.

Ethiopic.

Greek.

ancients; and we may accordingly trace the component parts of this Ethiopic term in Αιμα, and Νοτις, which united, as we may conceive them to be in αιματονοτις, will convey the idea of the effuſion of blood.

ሀየ፡ (Hajnit), *inſtead*, or *in the place of*.

Αντι.

ሀጋል፡ (Hajkal), *a temple*.

Αγαλλω, *to adorn, enrich, beautify*. The temples of antiquity were the moſt ſumptuous of all edifices.

Αγαλμα, *an image*. The images of the gods formed the principal ornaments in Pagan temples. In Egypt, eſpecially, the achievements of the gods were deeply ſculptured upon the walls of their ſhrines.

ሀፆ፡ (Hajad), *to ſnatch* or *take away by violence*.

Αετος, and Poet. Αιετος, *an eagle*. Αιητης was the name of that king of Colchis, from whom Jaſon carried off the golden fleece, and his daughter Medæa. Theſe and other terms of the ſame kind ſeem to be derived from Ai-Ait, "the place of the Sun." Eagles are chiefly the inhabitants of the crags and precipices of towering rocks, and theſe were in a remarkable manner ſacred to the Sun; from which circumſtance, in all probability, the idea of rapacity was annexed to the term Ai-Ait. Poſſibly the rapacity of the prieſts, who frequently erected colleges upon the lofty ſummits

Ethiopic.	Greek.
	of rocks, may be another reaſon for this application of the term.
ሄጵ: (Hēp), *to tranſfix with a dart*, &c.	Ηπαω, *to perforate.*
ሀገር: (Hagar), *a city.* — —	Αγειρω, *to aſſemble.* Αγορα, *the forum*, or *place of public buſineſs.*
ሀገራው: (Hagaraw), a word ſignifying diligence, and intenſity of application.	Αγγαρευω, *to compel*, or *preſs into ſervice.*
ሄጵጰጤን: (Hepodeten), *an under garment.*	Υποδυτης, (and, in the accuſative caſe, Υποδυτην) of the ſame ſignification.
ሄጵጵ: (Hepapa), *a lapwing.* —	Εποπα, from Εποψ, *a lapwing.*
ሀፈው: (Hafaw), *to ſweat.* —	Αφαυω, *to dry up*, or *exhauſt by heat*, as exceſs of perſpiration debilitates the body. The word Αφυω alſo ſignifies *to exhauſt.*
ሀፐል: (Hapal), a term relating to whiteneſs, and the occupation of a fuller.	There are ſeveral words in the Greek tongue which are in a great degree analogous to this. Απαλος ſignifies *delicate*, *ſoft*, and *tender*; and it is certain that bleaching weakens cloth. Απλοος, *ſimple*, *unmixt*, *unadulterated*, like pure white. If we tranſpoſe the π and λ, and inſert the aſpirate, we ſhall obtain Αλφος, *white.* Nearly by the ſame means we ſhall diſcover, that thoſe high mountains, which divide Italy from Germany and France, derived the name of Alps, Αλπεις, from the circumſtance of their lofty ſummits being covered with perpetual ſnows *.

SECT. IV.

* The two latter terms, Αλφος and Αλπεις, are certainly more nearly allied

	Ethiopic.	Greek.
SECT. IV.	ባህም: (Lahym), *an ox, bull,* or *cow.*	Λαιμασσω, *to eat without meaſure.* Suidas. Theſe creatures chew the cud, and therefore ſeem to be almoſt always eating. Λαιμος, *a throat.*
	ልህቀ: (Lyhyk), *to grow up, to acquire vigour.*	Ἡλικια, *youth, ſtature, ſtrength.*
	ባሀየ: (Lahaj), a word expreſſive of fluctuation and inconſtancy.	Λαος, *the common people,* alſo *a crowd.*
	ባህበ: (Lahyb), *heat, inflammation.*—	Λαιπος, *burning with luſt.*
	ሌለየ: (Lelaj), *to make a difference* between two objects, in reſpect to choice.	Λιλαιομαι, *to deſire, prefer.*
	ልሐመ: (Lyhym), *weak, infirm.* —	Λυμη, *waſting, conſumption, ruin.*
	ሀመለመ: this is only the preceding term in a ſtate of reduplication; by which means its import is rendered the more emphatic. It is applied to a man who has loſt his courage.	
	ለሐሰ: (Lahas), *to lick* and *lap* as a dog.	Λειος, *ſmooth, lubricous,* like the tongue of that animal.
	ለሐቀ: (Lahak), a term which relates to anchorage. Hence መልሕቀ: an anchor.	Λαχις, *a fiſſure*; Λαχιζω, *to cleave*; Λαχαινω, *to dig.* It is by cleaving, and digging for themſelves a place in the earth, that anchors become the ſecurity of ſhipping.

in ſenſe to the Ethiopic than the former. They are derived from Al-Phi, or Al-Pi, "*the oracular influence of the Deity.*" All very lofty eminences were anciently conſidered as places of more immediate inſpiration; if they were of height inacceſſible, they were then believed to be the very abodes of the Gods. Hence Mount Olympus was fabled by the Poets to be the peculiar reſidence of Jupiter.—But there were other places ſuppoſed to be poſſeſſed of this inſpiration, which were not remarkable for any eminence. A lake, fountain, or river, was quite ſufficient to convey this idea; and near the banks of ſuch waters there were generally erected temples. But in Egypt, thoſe who officiated at ſhrines of this nature were always diſtinguiſhed by white veſtments. ΩΤΛ is moſt probably of the ſame original, with Τ and Λ tranſpoſed.

Ethiopic.		Greek.
ለሐኩ: (Lahakua), *to form* or *faſhion.*		Πεπλακα from Πλασσω, of the ſame ſignification. SECT. IV.
ለሐዐ: (Lahaw), *to weep* and *wail.*		Κλαιω, *to weep.*
ለሐየ: (Lahaj), *to be beautiful.*	—	Λαω, *to ſee, deſire,* and *enjoy.* The three ſenſes of this verb, ſo different from each other, can only be applied to what is beautiful or agreeable.
ለሐጸ: (Lahaz), *to ſtrip off,* as bark from trees.		Λιαζω, *to ſeparate, diſturb.*
ለሐፈ: (Lahaf), a word implying *ſolicitude* and *eagerneſs.*		Ληιζω, *to plunder.*
ለመነ: (Laman), *to beg with earneſtneſs.*		Λαφυσσω, *to ſwallow down greedily.*
ለምጽ: (Lamyz), *the leproſy.*	—	Λιμαινω, *to be oppreſſed by famine, to labour under want.*
		Λοιμος, *a plague*; and ſuch was certainly the leproſy in ſome Oriental countries. It not only infected human bodies by contact, but was alſo communicated by clothes of any kind, which had been worn by infected perſons. Upon this curious ſubject conſult Dr. Mead's Medica Sacra.
ለሮን: (Laron), *a ſea-gull.*	—	Λαρον, from Λαρος, a word of the ſame import.
ለሰየ: (Laſyh), *to loſe its ſavour,* as ſalt.		Λυσις, *diſſolution.*
ልሳን: (Lyſan), *the tongue.*	—	Λυσανιας, *that which lets looſe grief.*
ለቀሐ: (Lakyh), *to exchange,* or *render alternate.*		Λυκη, *light*; Λυγη, *darkneſs.* Theſe two words are very nearly allied to the Ethiopic ለቀሐ, becauſe light and darkneſs, day and night, continually ſucceed each other in an alternate order.
ለቀሰ: (Lakas), implies *condolence* or *ſympathy,* ſuch as is excited by the death of friends.		Λυγιζω, *to overcome* and *conquer* as by the force of affection.
በለ: (Halo), *to be preſent at.*	—	Αλια, *an aſſembly, congegation.*
ሆሳዕና: (Hoſayna), *Hoſanna,* an Eaſtern term of ſalutation.		Ὡσαννα.

SECT. IV.

Ethiopic.		Greek.
ህንድ: (Hyndy), the Ethiopic name for *India*.		Ινδια, Ινδοι, &c.
ህዋር: (Hywar), *a porch*. This, as well as ሐዊር: (*hawir*), ſignifying *to walk*; ሐዋርያ: (hawaryj), *a meſſenger*; and ሕዋር: (hywar), *a porch*, ſeems to be formed from አየር: (ajar), *the air*, merely from the circumſtance of an expoſure to it.		Αυρα, *a breeze*. The porch of a building is always expoſed to the external air.
There is at leaſt the ſame relation between theſe terms and አየር: as between Αυρα and Αηρ, among the Greeks.		Αηρ, *the air*.
ሀወስ: (Hawas), the ſame as		Αιαζω, *to mourn, lament*.
ሐዊስ: (Hawis), *to move*. Theſe words relate to the effects of agitation of mind upon the body.		Αιας, Ajax, one of the moſt valiant, and the moſt turbulent of the Grecian chiefs at the ſiege of Troy.
ለብሰ: (Labys), *to clothe oneſelf*.	—	Λαιφος, *a garment*.
ልብ: (Leb, analogous to the לב of the Hebrews), *courage, prudence*, or *any quality of the mind*; alſo *the mind, the heart*.		Λαβη; this word denotes both *the occaſion*, and *the impetus for action inſpired by it*. Δαβη, αφορμη, ορμη. Heſych.
ልባን: (Lebyn), the name of a tree yielding incenſe: in the Hebrew it is לבנה (lebanē).		Λιβανος, *frankincenſe*.
ለአወ: (Labaw), *he underſtood*.	—	Λαβε, Ion. pro ελαβε, *he received it*.
ልጠጥ: (Labat) *to cover over with gold or ſilver*.		Λεπτος, *ſlender, rare, thin*. Λεπτον, *a certain ſmall coin*.
ለተሐ: (Latah), whence ምልታሕት: (Malytahyt), *a cheek*.	—	Λειτος, *public*. The face is that part of the human body which is moſt expoſed.

The degree of analogy between the Ethiopic and

In ſelecting theſe inſtances, I have taken the Ethiopic terms very nearly in the order in which they occur in the Lexicon of Ludolphus: and, as far as the ſound and import of the words

SECT. IV.

the Greek determined from theſe inſtances.

words are concerned, this is undoubtedly the moſt ſatisfactory method of forming an eſtimate of the analogy which one language bears to another. This was the plan I purſued, in ſome degree, in the compariſon which has lately been preſented of Galic, Welſh, and Greek words; the affinity, however, between theſe tongues is not ſuch as to admit of its being followed ſo cloſely as in the preſent caſe. In proceeding no farther than through ſixty ſections *, it has appeared, that no leſs than fifty-five of the radical forms they contain are very nearly allied to correſponding terms in the Greek tongue.

This relation, indeed, would be much more evident to ſuperficial obſervation, if the Ethiopic language were poſſeſſed of fewer peculiarities; which affect the pronunciation of terms, and give it a harſhneſs as far removed as poſſible from the harmonious fluency of the Greek. Among theſe we may enumerate the frequent uſe of the letters U, ሐ, and ኀ *(h)*, of ዠ *(j)*, ዐ *(w)*, and *y* †. We alſo often meet with በ *(b)*, where in Greek we find ϕ and π.

* Thoſe who have ſeen the Lexicon of Ludolphus will immediately recollect, that that work is divided into Sections, and that the firſt Ethiopic word in every ſection is the radical or more ſimple form, from which all the Ethiopic words in the ſame ſection are derived. This is the moſt judicious arrangement for a Lexicon of this kind, when there is an index given of the explanations of the terms.

† In the Ethiopic alphabet there are ſeven vowels, of which *y* is the ſixth. There are alſo twenty-ſix letters, each of which has a different form according to the vowel with which it is combined. The ſixth form, or that which contains

SECT. IV.

Theſe allowances being made, it will be evident that theſe two languages are, in a moſt wonderful degree, related to each other. The firſt word in every ſection of the Lexicon I have employed is the radical, from which the reſt are formed; and in the fifty-five ſections, through which I have extended my parallel, there are ſixty-one derivatives*; ſo that theſe, added to the fifty-five words preſented in the liſt of analogies, will give an amount of one hundred and ſixteen. Such is the reſemblance which ſtrikes us upon a firſt view, as it were, of theſe tongues! It might have been traced to a much greater extent; but when it is ſeen, that, upon the average, eleven Ethiopic words out of twelve are thus allied, any further compariſon becomes unneceſſary.

The inference drawn from this analogy.

This analogy renders it evident, that the Helladians, in the times of antiquity, were more nearly related to the Ethiopians than to the Germans, the Welſh, the Gael, or any other people of Europe: and it alſo affords an argument, in addition to the many others which have been adduced to prove the ſame thing, that this people were of Oriental, and chiefly of Cuthite extraction.

contains *y*, occurs very frequently, and is the occaſion of conſiderable difficulty in reading the Ethiopic language. Ludolphus mentions the manner in which an Ethiopian would read this word ክርስቶስ (Chriſtys)—"Cæterum "Æthiopes cum legere incipiunt, omnes et ſingulas literas efferunt hoc pacto: "*Ky, ry, ſy, ty, ſy.* Mox repetunt, Chriſtos ut oportet, dicentes."

* Many of theſe ſections are without derivatives.

SECTION V.

An Inquiry into the Manners of the Mizraïm, or native Egyptians, at the moſt remarkable Periods of their Hiſtory; being intended to ſhew, how far they may have been concerned in the Introduction of Arts and Literature into Greece.

SECT. V.

The learning and theology of Greece brought from Egypt;

IT has been a prevailing opinion among the learned, that Egypt was the immediate ſource of many of thoſe improvements, which conferred celebrity upon ſome of the nations of Europe in early times. This opinion is founded upon the teſtimony of the moſt reſpectable writers of antiquity; and it is unqueſtionably juſt. Not only the literature, but the theology, and much of *what has been generally received for* the hiſtory, of the Greeks, has been imported from that country. Among a variety of other particulars which have attracted our notice in the courſe of the preſent inveſtigation, it has been ſeen, that the very name Ωκεανος, by which they diſtin-

SECT. V.

guiſhed the ſea, or any great river, was only an ancient name for the Nile; that the Lacedæmonians had actually a divinity among them, who was entitled Σιωρ, after the Sihur or Dog-ſtar of Egypt; that Ζευς was no other than the Egyptian Zas mentioned by Pherecydes, or the Zeuth of Chaldæa; that Θεος was nearly the ſame with Theuth, and Aphrodité with Iſis. But, above all, it has been diſcovered, that thoſe very perſonages, to whom the importation of letters into Greece has been attributed, were emigrants from Egypt. This was the caſe with Danäus, Cecrops, and Cadmus; who are ſaid to have been leaders of the firſt colonies, which effected any ſettlements in Greece, after quitting that country.

not however to be attributed to the Egyptians themſelves.

To the Cecropians, the Cadmians, the Pelopians, as alſo the followers of Danäus and Inachus, Greece was certainly indebted for the chief of her fame in diſtant ages. All theſe came from Egypt, and brought with them the arts, ſciences, and literature, which they had cultivated there. But I have already hinted, and indeed it has been ſufficiently ſhewn in ſeveral remarkable inſtances, that theſe colonies were a people entirely diſtinct from the Mizraïm, or native inhabitants of Egypt, and ſettlers among them, as they were afterwards in Hellas and Peloponneſus. I now proceed to prove the ſame thing in a more deciſive manner, from a view of the character and manners of theſe deſcendants of Miſor in different

A plan propoſed for the proof of this.

ages,

SECT. V.

ages, and eſpecially at the moſt remarkable epochs of their hiſtory; in doing which it will appear, that the only time, during which they might have had opportunities of diffuſing a portion of their knowledge throughout the regions of Greece, was after thoſe regions had been already colonized by an enterpriſing and enlightened race, who had actually emigrated from the Banks of the Nile.

We will therefore firſt conſider what has been the ſtate of Egypt, from the conqueſt of it by Nebuchadnezzar to the preſent time.

The preſent ſtate of Egypt.

We have lived to behold, in its full extent, the accompliſhment of the melancholy prediction, that Egypt ſhould "become a deſolation *." Though it once ranked high in the great ſcale of kingdoms, it has now ſunk below almoſt the poſſibility of compariſon. Its cities, celebrated in ancient times as the ſeats of ſcience, and the abodes of civilized life, are now laid low in the duſt; ſcarcely a veſtige remains of many of them even to point out their former ſituations; and where ruins, as in ſome inſtances, are ſtill viſible, they have only outſtood the general wreck, to ſerve, to future generations, as the mournful monuments of a degrading idolatry,

* Joel, chap. iii. v. 19.

SECT. V.

and of a magnificence which has long ſince become extinct, becauſe it was abuſed *.

Some of the principal cauſes of its preſent wretchedneſs.

But whoever compares the deſcriptions which the moſt ancient writers have given of this country with thoſe of modern travellers, and conſults likewiſe the accounts which have been obtained from the moſt accurate obſervers of human nature, reſpecting the genius and manners of the natives in different ages, will be able to diſcover two principal cauſes of its preſent wretchedneſs—

Firſt—in the habitual ſloth and inactivity of the Egyptians themſelves, and

Secondly—in the changes which the ſurface of their country has itſelf undergone in a number of ſucceeding ages.

There are certainly ſome other circumſtances, and thoſe of the higheſt importance, which have amply contributed to the

* "Ancient hiſtorians and geographers," ſays M. Niebuhr, "have enumerated ſuch a multitude of cities in ancient Egypt, that it ſeems to be quite a deſert in reſpect of what it was in the times of antiquity. New cities have indeed ariſen, but theſe are very trifling when compared with the number, extent, and magnificence of the ancient. All the remains of monuments referable to the moſt remote antiquity beſpeak the hand of a numerous and opulent people, who have entirely diſappeared." Niebuhr's Travels into Arabia, &c. vol. i. ſect. ii. chap. 5.

ruin

SECT. V.

ruin of this people: among theſe we may reckon the amazing fertility of Egypt in ancient times, which was as alluring to ſtrangers as it was enervating to the natives; as alſo the prevalence of that ſpecies of vanity, which rendered them ambitious of becoming umpires in the diſputes of other nations, which originated in the conſciouſneſs of the fame they had acquired by their wiſdom, and, fatally for their intereſts, pointed out to their enemies the way to invaſion and conqueſt. But I have diſtinguiſhed the two cauſes firſt mentioned in preference to all others; not only becauſe they may be conſidered as involving moſt of the reſt, but becauſe an inveſtigation of the effects which have reſulted from them will enable us to aſſign to their true inventors the origin of letters, as well as to determine in ſome meaſure the principles on which theſe inventions are founded.

Character of the Egyptians at the preſent time.

Firſt, then, let us turn our attention to the ſtate of the Egyptian character, as it appears at the preſent time.

"The natives of Egypt," ſays Dr. Pocock, "are now a "ſlothful people; they delight in ſitting ſtill, and hearing "tales; and indeed ſeem always to have been more fit for the "quiet life than for any active ſcenes *." "They are de-

* Pocock's Deſcription of the Eaſt, vol. i. book iv. chap. 4.

"ſcended,"

SECT. V.

"ſcended," ſays another celebrated traveller, "from the "ancient Egyptians; and the Turks on this account call them, "in deriſion, the poſterity of Pharaoh. But their uncouth "appearance, their ſtupidity, ignorance, and wretchedneſs, do "little credit to the ſovereigns of ancient Egypt *." If we were, therefore, to form an opinion reſpecting them, as they may be ſuppoſed to have exiſted in times paſt, from the nature of their preſent attainments, there would be little reaſon indeed to ſuſpect, that they had ever been either the introducers of literature and arts, or the inſtructors of mankind in philoſophy.

Their ſpirit broken by conſtant ſubjugation.

But it will, perhaps, be taken for granted that this extreme want of ſenſibility, and this indiſpoſition to enterpriſe, are the unhappy conſequences of thoſe many revolutions by which their country has been diſtracted, and of that humiliating ſubjection, in particular, in which they have been long held under their preſent maſters. Long inured to the moſt abject ſervitude, they have loſt, it may be ſaid, the moſt diſtant hope of freedom; and under a reſiſtleſs accumulation of evils, every motive to exertion has been withdrawn, which can forcibly operate upon the human mind.

The ſtorms, which have for ages been beating upon their

* Niebuhr, in his Travels into Arabia, &c. vol. i. ſect. iv. chap. 2.

unfor-

SECT. V.

unfortunate country, muſt certainly have caſt a diſmal gloom around them:—a gloom, however, which, becauſe it has admitted of no lucid intervals, has long ſince loſt its primitive horrors; and contributed, in part, to fix that habit of melancholy, which forms one diſtinguiſhing trait of the Egyptian character.

At every period, however, a mean and baſe people.

The convulſions by which their country has been often agitated, and the foreign yoke by which they have been now oppreſſed for centuries without intermiſſion, have, it muſt be granted, been cauſes, which have concurred with others in breaking the ſpirit of the nation, and producing its preſent degraded character. They are far, however, in my opinion, from being the only cauſes. Had the manners of this people at any prior date been eſſentially different from what we now ſee them, much more might have been attributed to the ruin of their country than can now be juſtly admitted. But the evils which were accumulated around them have, in almoſt every inſtance, derived their united preſſure, and even their accumulation, from the want of proper reſiſtance. They were already prediſpoſed for ſervitude. And they do not appear to have ever, in general, cultivated thoſe manly and generous ſentiments, which would induce them, in any caſe, except that of extreme diſtreſs, to attempt the throwing off by force the illiberal yoke of tyranny and oppreſſion.

The

SECT. V.

A general view of their hiſtory from the time of Nebuchadnezzar.

The moſt ſuperficial view of their hiſtory in former times will fully convince us, that there is but too much ground for theſe obſervations. They have ſucceſſively fallen an eaſy prey to the Babylonians under Nebuchadnezzar *, to the Perſians under Cambyſes †, to the Macedonians under Alexander the Great ‡, to the Romans under Octavius Cæſar §, to the Saracens in the reign of Omar their third emperor ‖, to the Mamalucs under Sultan Ibeg ¶, and, laſtly, to the Turks under Sultan Selim, in the year of Chriſt 1517. During the long interval of two thouſand three hundred and ſixty-nine years, which have elapſed ſince the firſt conqueſt of Egypt by Nebuchadnezzar, the wretched natives can only be ſaid to have enjoyed their liberty for the ſhort term of ſixty-four years **, and even then not entirely; for though, in the tenth year of Darius Nothus, they threw off their allegiance to the Perſian monarch, and appointed Amyrtæus king over them, yet it is particularly mentioned by Herodotus, that his ſon Pauſiris ſucceeded him through the favour of the Perſians ††. This writer informs us, that the Perſians held the ſons of kings in great honour; and that they would even reſtore the

* 573 years before Chriſt.
† 525 years before Chriſt.
‡ 332 years before Chriſt.
§ 30 years before Chriſt.
‖ 641 years after Chriſt.
¶ 1250 years after Chriſt.

** See Prideaux' Connection, 14th edit. vol. ii. and iv. And likewiſe Newton on the Prophecies, diſſertation xii.

†† Herodot. lib. iii. c. xv.

kingdom

kingdom to the heirs of thoſe tributaries who had revolted from their allegiance; and he proceeds to give two inſtances of the truth of this; but one eſpecially in the caſe of Pauſiris *, which clearly conveys the idea that the revolt of Amyrtæus was not ſucceſsful for any conſiderable length of time †, but that his kingdom was ſoon reduced to its former ſtate of vaſſalage and ſubjection. SECT. V.

* Herodot. lib. iii. c. 15.

† Dr. Newton has made ſome intereſting obſervations upon this paſſage: "Egypt," ſays he, "from that time," that is, from the conqueſt of it by Ochus, "hath never been able to recover its liberties. It hath been always "ſubject to ſtrangers: it hath been never governed by a king of its own. "From this laſt revolt of the Egyptians, in the tenth year of Darius Nothus, "to their total ſubjugation in the ninth year of Ochus, I think there are com- "puted ſixty-four years: and this is the only exception of any ſignificance to "the general truth of the prophecy," that is, that there ſhould be no more a prince of the land of Egypt from the captivity of it by Nebuchadnezzar. Ezekiel, ch. xxx. v. 13. "But what are ſixty-four years compared with two "thouſand three hundred and twenty-five? for ſo many years have paſſed "from the conqueſt of Egypt by Nebuchadnezzar to this time. They are "really as nothing, and not worth mentioning in the compariſon: and "during theſe ſixty-four years we ſee that the Egyptians were not entirely "independent of the Perſians. Pauſiris ſucceeded his father in the kingdom "by their conſent and favour: and during the reſt of the time the Egyp- "tians lived in continual fear and dread of the Perſians, and were either at "war with them, or with each other." He had already premiſed, that "ſuch "general prophecies, like general rules, are not to be underſtood ſo ſtrictly "and abſolutely, as if they could not poſſibly admit of any kind of limita- "tion or exception whatever." And in conſiſtence with this remark he adds, that "perhaps this part of the prophecy was not intended to take effect im- "mediately: its completion might be deſigned to commence from this period "when the Perſians had totally ſubdued Egypt, and then there ſhould be no "more a prince of the land of Egypt."—Newton's Diſſertations on the Pro- phecies, 9th edit. vol. i. p. 211.

SECT. V.

Enervated by luxury, and devoted to ſuperſtition.

The Egyptians, indeed, ſeem to have been unhappily born to be enſlaved: from the earlieſt times they have been devoted to ſuperſtition, and fond of luxurious indulgence; and the nature of the region they inhabited was every way calculated to encourage theſe propenſities. Yielding with almoſt ſpontaneous profuſion the neceſſaries and even delicacies of life, it leſt them little ſcope for the exertion of honeſt induſtry, and relaxed their morals by an habitual ſloth; and, as it was fertilized in each ſucceeding year by the extraordinary influx of a periodical inundation, it required little difficulty to perſuade them that their whole country was ſacred ground; that their river was conſecrated water; and that the Sun was their proper GOD, to whom they were bound by every tie which gratitude or terror could ſuggeſt, to ſacrifice every interdicted enjoyment of life, and even life itſelf; and that he in return would preſerve them in ſecurity, and the region he had undertaken to protect; or, if any of them were ſelected to expire at the altar as propitiatory victims for the impiety of their country *, that he would grant them a paſſage, after death, into the forms of more pure and perfect beings †.

The

* Human ſacrifices were not uncommon in Egypt. Plutarch aſſerts, upon the teſtimony of Manetho, that, in the city of Idithyia, they burned men alive, calling them *Typhonian*—Και γαρ εν Ιδιθυιας πολει ζωντας ανθρωπους καταπιμπρασαν, ους Μανεθων ιστορηκε, ΤΥΦΩΝΙΟΥΣ καλεντες. Plut. de Iſid. et Oſirid. Theſe unfortunate perſons however were generally ſtrangers: and the time of ſacrifice was during the Dog-days.

† The Egyptians to a man believed the doctrine of the tranſmigration of

SECT. V.

Prepared by ſuperſtition for the worſt that might happen.

The fetters of that ſuperſtition which had gradually deſtroyed the vigour of their minds, and vitiated every principle of action—thoſe fetters, which their intereſted prieſts, to ſecure their own dominion, had continually rivetted cloſer and cloſer—were the beſt preparatives to the ſucceſs of an invaſion, and the tyrannic impoſitions of a conqueror. Under

ſouls: Herodotus has attributed to them the origin of this invention, and ſays, that the Greeks derived the ſame religious tenet from them. This latter aſſertion is highly probable, if we limit the ſenſe of the author to the ſuppoſition that it came from Egypt. With reſpect to the firſt poſition, I cannot entirely aſſent to it, for reaſons which muſt appear obvious. It is remarkable that he alſo aſſerts that the Egyptians were the firſt who affirmed the immortality of the ſoul; as if a revelation from heaven had not diſcovered to man a doctrine ſo eſſential and every way important to his happineſs, ages before their country was peopled perhaps at all. This latter circumſtance was certainly unknown to him, and he felt himſelf ſo much enamoured with the learning and wiſdom of Egypt, as it even appeared in his time, that he ſeems to have been pre-diſpoſed to have given the prieſts of that country credit for any thing. His words are: Πρωτοι δε και τονδε τον λογον Αιγυπτιοι εισι ειποντες, ὡς ανθρωπου ψυχη ἀθανατος ἐστι. τϑ σωματος δε καταφθινοντος, ἐς ἀλλο ζωον ἀιει γινομενον ἐσδυεται· ἐπεαν δε περιελθη παντα τα χερσαια, και τα θαλασσια, και τα πτηνα, ἀυτις ἐς ἀνθρωπου σωμα γινομενον εσδυνειν· την περιειλησιν δε ἀυτη γινεσθαι ἐν τρισχιλιοσι ἐτεσι. Herodot. lib. ii. c. 123. This doctrine of a metempſychoſis may have poſſibly given riſe to that very great regard which the Egyptians are ſaid to have had for many parts of the brute creation. The ſame writer has told us *, that "all "the beaſts of Egypt were accounted ſacred, whether tame or wild;" "that "if any one killed one of theſe wilfully, he was puniſhed with death; if by "accident, he muſt ſubmit to whatever fine the prieſt might appoint:" "but "that if any one deſtroyed the Ibis or the Hawk, either accidentally or for "the purpoſe, he was to be neceſſarily adjudged to death." "They ſhaved "their head upon the death of a dog; and their eye-brows for that of a cat." But in all theſe inſtances they were impelled by a blind ſuperſtition; as indeed they were in almoſt every other.

* See Herodotus, lib. ii. c. 65, 66, where there is a curious account of the treatment and ſepulture of cats and dogs.

SECT. V.

theſe calamities they could not poſſeſs the feelings of men; they would have been rendered equally incapable of a noble reſiſtance, and inſenſible to the diſgrace of ſervitude. The great eaſe with which even their firſt oppreſſor made himſelf maſter of Egypt, may be deduced, in ſome meaſure, from the following prediction of Ezekiel: "Nebuchadnezzar, king "of Babylon, cauſed his army to ſerve a great ſervice againſt "Tyrus: every head was made bald, and every ſhoulder "was peeled: yet he had no wages, nor his army, for Tyrus, "for the ſervice that he had ſerved againſt it. Therefore, "thus ſaith the Lord GOD, Behold, I will give the land of "Egypt unto Nebuchadnezzar king of Babylon, and he ſhall "take her multitude, and take her ſpoil, and take her prey, "and it ſhall be the wages for his army *." This monarch, it ſeems, had been diſappointed in the plunder of Tyre; for the Tyrians, perceiving that the capture of their city was at length inevitable, had conveyed away in ſhips whatever they had which was valuable, ſo as to leave nothing for the rapacity of the conqueror, which was at all a counterbalance for the expence and labour of the ſiege †. So that, to reward the aſſiduity with which he had executed the commiſſion of Heaven againſt Tyre, and to encourage him to proceed in dealing out the vengeance of the Almighty againſt other idolatrous nations of the earth, Egypt is offered to him as a gift, and her treaſure for the pay of his army. To

Their captivity under Nebuchadnezzar.

* Ezekiel, ch. xxix. v. 18, 19.

† See Newton on the Prophecies, 9th edit. vol. i. diſſertat. 11, and 12.

this

this ill-fated country he was to repair, as, comparatively, to a place of eaſe, where he might repoſe himſelf after his former exertions, and as to that ſeat of luxurious plenty where he might forget the miſeries of a Tyrian * ſiege: the riches he might here amaſs were to conſole him for thoſe he had loſt, while the glory of his name would be increaſed by the credit of an undiſputed conqueſt. SECT. V.

Their ſubmiſſion to Alexander.

The natives of this devoted land have ſcarcely ever ſince preſumed to raiſe their heads, or affect a reputation for greatneſs. The only interval during which they can at all be ſaid to have attempted this with the leaſt appearance of ſucceſs, was that ſpace of ſixty-four years above alluded to; during the greater part of which, however, they were, in all probability, under the yoke of the Perſians. When, upon the ſubverſion of that dominion by the Macedonians, they appear to have enjoyed a ſhort reſpite from oppreſſion, and might have conceived the hope of ſtruggling again into liberty, yet we find them ſubmitting to the conqueror of Perſia without ſtriking a blow. All the honeſt ambition of men ſeems indeed to have become extinct; they did not even

* Joſephus aſſerts upon the authority of the Phœnician Annals, tranſlated by Menander, that "Nebuchadnezzar laid ſiege to Tyre thirteen years, in the reign of Ithobal." And the length of this ſiege will warrant that expreſſion of the prophet, that in Tyrus "every head was made bald, and every ſhoulder was peeled." See Joſephus contra Appion. lib. i. in teſtimonium Menandri.

uſe

SECT. V.

uſe any efforts, at that favourable juncture, to aſſert their rights; they chearfully ſubmitted themſelves to Alexander out of enmity to the Perſians; and reſted well ſatisfied with only the exchange of maſters. So truly then has it been aſſerted, in the prophetic language of Ezekiel, that Egypt ſhould become "a baſe kingdom:" that it ſhould in reality become "the baſeſt of the kingdoms, and exalt itſelf no more above the nations *."

After this account of their national proweſs, and the hints which have been dropt reſpecting ſome well-known principles of their religion, and the uncommon fertility of their country in ancient times, we cannot wonder that even thoſe early writers, who have moſt extolled their attainments, have nevertheleſs repreſented them as a ſuperſtitious, vain, and luxurious people. We find Herodotus himſelf, who has been their warmeſt panegyriſt, aſſerting that "they were exceedingly addicted to ſuperſtition †;" but yet, no leſs deſirous of taking care of themſelves, "that they had diſtinct phyſicians for the cure of each diſorder ‡," and obſerved the

Their character in the time of Herodotus.

* Ezekiel, ch. xxix. v. 14, 15.

† Αιγυπτιοι δε θρησκευσι περισσως. Herodot. lib. ii. ch. 65. And of the truth of this he gives numberleſs examples. In another place he ſays in their commendation, what indeed amounts to the ſame thing, Θεοσεβεες δε περισσως εοντες μαλιστα παντων ἀνθρωπων, νομοισι τοισισδε χρεωνται, &c. lib. ii. c. 37.

‡ Ἡ δε ἰητρικη κατα τωδε σφι δεδαται· μιης νουσου ἑκαστος ἰητρος ἐστι, και ὀυ πλεονων· παντα δ' ἰητρων ἐστι πλεα. Herodot. lib. ii. c. 84.

moſt

SECT. V.

moſt minute attention with reſpect to all things relative to health; that they had bread *, ointment †, and a ſtyle of apparel peculiar to themſelves ‡; that, for the ſake of purging away the impurities of luxurious indulgence, they had recourſe to evacuations three days in every month §; and that, in ſhort, they not only acquieſced moſt perfectly in their own, but held in ſupreme contempt the cuſtoms and

* Their bread was termed κολλητις; it was made of the Ολυρα, which Pliny mentions as a kind of wheat growing in Egypt, &c. Plin. Nat. Hiſt. lib. xviii. ch. 7. 10.—Herodotus, lib. ii. c. 77. It ſeems to derive its name from COL-AST-IS, and was probably a ſpecies of conſecrated bread, which the Egyptians uſed to offer, in times of remote antiquity, at thoſe mounts ſacred to the God of Fire, with which their country abounded. It is plainly a term not of Grecian, but of Egyptian or Chaldaic original; and I am confirmed in the opinion I have given by the correſponding teſtimony of the term Ολυρα, which, ſtrictly ſpeaking, is no other than the EL-UR-A, or *region conſecrated to the God of Fire;* but became confined, when the true etymon was loſt ſight of, to the produce which ſuch regions afforded. Captives, in ancient times, were generally dedicated, and in ſome inſtances ſacrificed, to the ſame Deity. On this account the Cyclopes and Læſtrygones are repreſented as deſtroying without mercy all who had the misfortune to fall into their hands; but the ſpoils of war were always ſacred: and we ſhall perceive the relicks of this cuſtom ſtill preſerved in the very names by which the Grecians have expreſſed what correſponds with our ideas of a *capture*. Theſe are Ελωρ and Ελωριον, which are no other than EL-OR, and EL-OR-EON, and, as far as any principle of religion is concerned, bear a ſtriking analogy to the application of Ολυρα. There were likewiſe a city and river of the name of Elorus, which were ſituate in Sicily, and derived their appellations from a dedication to the ſame deity.

† This was uſed by the Egyptians in the fens, and they called it Kiki. Herodot. lib. ii. c. 94.

‡ See Herodot. lib. ii. c. 36, 81.

§ Herodot. lib. ii. c. 77.

manners

SECT. V.

manners of other nations. Yet, whatever excellence in wiſdom has been attributed to this people by Herodotus, it was only in his time the fleeting ſhadow of a ſubſtance which was then departing from them. All their hopes of further aggrandizement had received a fatal diſappointment when their country was ſubdued by Nebuchadnezzar. They were ſtill further degraded by the treatment they received from Cambyſes: their prieſts were whipt, their devotees ſlain with the ſword, and even their conſecrated Bull was wounded to death by the hand of the Perſian monarch *. But long before either of theſe dates, it is probable their affairs had been upon the decline. When unembarraſſed by any foreign enemy, they became enemies to themſelves, and were divided into furious factions at home: and amidſt theſe civil diviſions, their arts and ſciences, thoſe attainments in which they were conſidered as having outſhone the reſt of mankind, were every day loſing ſome of the luſtre they once imparted, and degenerating into mimickry and vile chicane. Their hieroglyphical inſcriptions in the time of Herodotus do not appear to have been any longer legible †; and, as to their religious

* Herodot. lib. iii. c. 29.

† Herodotus indeed mentions that there was an hieroglyphical inſcription upon the Pyramid of Cheops, which was ſaid to relate to the onions, garlick, &c. which had been conſumed by the workmen who built it: but it is highly improbable that any record, preſerved upon the ſurface of ſuch a building, ſhould have been deſigned to perpetuate the memory of any ſuch circumſtance.—Herodot. lib. ii. c. 125.

principles

principles and ceremonies, they were become more abſurd than ever, and only calculated ſtill further to deprave. SECT. V.

Their hiſtory, at a period of very remote antiquity, perhaps not more than three centuries and an half after the flood, is obſcurely hinted at, in the account of the firſt Titanian * war. Theſe Titans were a colony of Cuthites, who, driven from Babylonia at the time of the diſperſion, invaded Egypt, and eſtabliſhed at Memphis † the firſt ſovereignty which had ever exiſted in that country. This was an event which muſt certainly have taken place within the courſe of two centuries after the Mizraïm had poſſeſſed themſelves of that region by the right of patriarchal allotment: and the true character of this people, at that early period, will be beſt determined from the great facility with which they were ſubjugated to the Cuthite dominion. Manethon, who was an Egyptian, who wrote under the auſpices of Ptolemy Philadelphus, and had therefore every inducement to give as favourable an opinion as he poſſibly could of the proweſs and virtue of his countrymen, Their character before the invaſion of the Titans.

* See Mr. Bryant's Analyſis of Heathen Mythology, vol. iii. p. 233, on the arrival of the Titans in Egypt; and alſo vol. iii. p. 71 of the ſame work, article, Wars of the Titans.

† Manetho, ſpeaking of theſe ſhepherds, ſays—"At length they made one "of themſelves king, whoſe name was Salatis: he dwelt at Memphis; and "made both the upper and lower regions tributary to him." Joſeph. contra Appion. lib. i.

SECT. V.

even he has nevertheleſs been obliged to acknowledge * that they ſeized the country without difficulty, and without even the riſk of a battle. Yet, to excuſe as far as he could the baſeneſs of this ſubmiſſion, he imputes the whole circumſtance to the effects of the divine indignation; telling us (in the ſame place) that he "knew not why, but in the days of "king Timaüs, it pleaſed the deity to viſit his country with "the blaſt of his diſpleaſure, when on a ſudden a large body "of obſcure people from the eaſt invaded it," &c.

Their mode of living, however, ſince they had become the inhabitants of Egypt, bears every mark of a ſimplicity and rudeneſs which barred the poſſibility of any effectual reſiſtance. They confined themſelves to the narrow ſtrip of land which is incloſed by the mountains, bordering on each ſide upon the Nile, and extending through the whole length of Upper Egypt. They do not appear to have ever attempted the cultivation of the lower region †, which was in after-times a prodigy of fertility. Agriculture was an art which ſeemed to them entirely unknown. Their diet conſiſted chiefly of the Lotos of the Nile, and the herb Agroſtis ‡.

* Joſephus contra Appion. lib. 1.—ῥαδίως και αμαχητι την χωραν ειλον.

† Lower Egypt was then a ſwamp. See Herodot. lib. ii. c. 4, 15.

‡ See the account which Diodorus has given of this people before the reign of Oſiris, or the time of the firſt Cuthite colony which ſettled in Egypt. Vol. i. page 17, 18. See alſo pages 52, 53, 54, of the ſame work, Edit. Weſſeling.

Their

SECT. V.

Their habitations were humble ſheds, which were thatched with the flags of the river. Their clothing was compoſed of the ſkins of beaſts. And their ſituation was ſuch, as apparently cut them off from every connection with the reſt of mankind, and, conſequently, from all the means of improvement.

General account of the Titans.

Such, there is every reaſon to believe, was the rude and barbarous ſtate of this people when the Titans firſt came among them. The laſt were a very ingenious and enterpriſing people;—a people who were always confident of their own ſuperiority, and could ill brook a competition with the other poſterity of Noah in the line of Shem and Japhet;—who were therefore the firſt rebels after the flood againſt the ordinations of Heaven, and the firſt diſturbers of the peace of mankind. They were the firſt, who, launching out of the common track marked out for them by their forefathers, eſtabliſhed the worſhip of the ſolar orb; giving themſelves ſuch denominations, derived from the attributes of fire, as effectually diſtinguiſhed them from the profeſſors of every other religion. One of their titles was Titanes, which is evidently a derivative from Tit-Ain-Es, that is, *the Mount of the Fountain of Light*;—and their temples were ſtately edifices erected in Chaldæa firſt, and afterwards in Lower Egypt, upon mounds of earth. From Titanes and Titanis the Greeks

SECT. V.

Whence their name.

have derived Τιτων, and the Latins Titan; and it is remarkable, as well as a ſtriking proof that Titanes was only an appellation, which they had given themſelves as worſhippers of the Sun, that Virgil, who, in one place, has repreſented the Titans as ſhut up in the diſmal cells of Tartarus, has in another applied this very epithet to the illuſtrious God of Day.

> In nemus ire parant: ubi primos craſtinus ortus
> Extulerit Titan, radiiſque retexerit orbem *.

How therefore Manethon could term this "an obſcure race of men (το γενος ασημοι), which he does in the paſſage already alluded to †, it is difficult to conceive; unleſs, actuated by a national vanity, he intended it as a contraſt to the ſplendour of Egypt in after-times. But thus much ſeems to be certain, that the foundation of all the greatneſs which afterwards characteriſed the Egyptian nation was originally laid in the dominion of theſe uſurpers.

The improving ſtate of the Mizraïm under the Titans.

Their very oppreſſion, becauſe it was extreme, obliged the unhappy ſufferers to exert themſelves in the cauſe of liberty; they tried their ſtrength in frequent conteſts with their invaders; and theſe conteſts, though in general deſtitute of ſuc-

* Virgil's Æneid, lib. iv. v. 119. † See page 362.

ceſs,

SECT. V.

ceſs, taught them at length the art of war, and the way to victory. Though they were treated in a tyrannical and cruel manner, yet their country was greatly improved; and the lower part of it had, by draining, become one of the moſt beautiful provinces upon earth. They ſaw, in every ſucceeding generation, the foundation of ſome new cities, and the erection of ſome additional temples. They perceived that every public movement was conducted by ſyſtem; and learnt, that different orders of men in a ſtate were abſolutely neceſſary both for its preſervation and proſperity. Thus, having acquired the arts of war and civil policy, having made conſiderable improvement in the learning of the times, and enriched themſelves with the knowledge which their conquerors had the honour of inventing, and introducing among them, they found themſelves able, after a ſubjection of about two hundred and eighty years, to regain poſſeſſion of their country in its improved ſtate, and to eſtabliſh a ſovereignty of their own.

Greece not leſs obliged to the Titans than Egypt.

The Cadmians, who ſettled themſelves in Bœotia, were the firſt Cuthite colony which had emigrated from Egypt. They came from Thebes, in Upper Egypt, and founded a city in Greece, to which they affixed the ſame name; intending, no doubt, in ſo doing, to perpetuate the memory of a place, where they had acquired their earlieſt and greateſt renown.

The

SECT. V.

The Cecropians, the Danaïdæ, and other colonies from Egypt, followed their route, and planted themſelves in Attica, Argos, and other diſtricts in the ſame quarter. Theſe were the people to whom the Mizraïm were ſo greatly indebted; and to whoſe departure ſucceeded their period of glory. Hence it appears that Greece, no leſs than Egypt, was chiefly under obligations to them for the introduction of thoſe arts, which afterwards contributed to render her more illuſtrious than her neighbours. In particular, they imported many of the hieroglyphical characters, which they had been in the habit of uſing in Egypt; and theſe conſtitute the principal letters in the Greek alphabet, as it ſtands at the preſent time. They were certainly of this nature: for their forms, their moſt ancient forms eſpecially, bear a very ſtriking analogy to the names by which they are ſtyled; and may eaſily be traced in the manners and cuſtoms of the early inhabitants of Egypt.

It is probable that the day of proſperity, which now roſe on Egypt, did not continue long unclouded. It commenced about one thouſand ſeven hundred and twenty-three years before the Chriſtian æra: and, in the five hundred and ſeventy-third year before the ſame æra, that country was ſubdued by the arms of Nebuchadnezzar. It had then finally cloſed. But, during the intervening ſpace of one thouſand one hundred and fifty years, there were many ſtorms which obſcured

the political hemiſphere of the Egyptians, and reduced them gradually to a ſtate of weakneſs. To this period I would refer, as far as there is any truth in them, thoſe dynaſties, which have been the ſubject of ſo much controverſy: yet I cannot help expreſſing a belief, that, from the abdication of the ſhepherds till the overthrow of Pharaoh and his hoſt in the Red Sea, Egypt was under the dominion of one ſovereign; but that after that time it became ſplit into ſeveral principalities, or ſeparate juriſdictions. Such an event as this muſt have occaſioned great commotions in the land, and would be very likely to produce ſuch an effect. I cannot find any place for theſe dynaſties before this time; and here was a ſufficient ſpace for many of them. That the accounts reſpecting them ſhould be much exaggerated and miſrepreſented in later times there can be no wonder, as they were originally written in hieroglyphical characters.

SECTION VI.

A View of the Titan Hiſtory.

PART I.

SECT. VI. PART I.

Recapitulation.

WE have now taken a view of the ſtate of Egypt, both before the invaſion of the Titans, and alſo after their final evacuation of it. The triumph of theſe ſhepherds was not of any very long continuance; they, in their turn, were to experience the mortification of defeat; and the blow, which was deſtined by Divine Providence to complete their expulſion from this country, was inflicted by the very people, whom they had diſpoſſeſſed and enſlaved. But, upon the whole, it has been ſufficiently ſeen, that the character of the Copts, in almoſt every age, concerning which we have any certain accounts, has been that of uniform degradation and debility; and that they were as far, before this memorable æra, from being in a capacity to ſhake off the barbariſm which had gradually obtruded itſelf upon them, as they were

afterwards from maintaining, by proper cultivation, thoſe improvements which it had been the means of introducing. They were without doubt, at one time, the moſt renowned nation in the world. Their learning and wiſdom have been the ſubjects of rapturous panegyric with the moſt celebrated writers of ancient times. And the page of inſpired Truth itſelf has afforded ample teſtimony to their early attainments in ſcience *. Their period, however, of ſplendour was but of ſhort duration: and even during that they ſhone chiefly with a borrowed light. Babylonia was the region from which they derived the firſt principles at leaſt of that knowledge, which formed the baſis of their greateſt glory. Hence were drawn the rudiments of their architecture, geometry, aſtronomy, and theology.

Two memorable events, in which the Titans were concerned.

The arrival, therefore, of the Titans in Egypt was not an event, which could be eaſily forgotten by the natives of that country. Indeed, their very expulſion was no leſs memorable in the annals of mankind. It left thoſe whom they had hitherto enſlaved, as well as the diſtrict they inhabited, in a ſtate of great improvement; and was the means of colonizing ſome of thoſe regions, which, in the riſe and fall of ſtates, have aſpired, in their turn, to the higheſt ſummit of political renown.

* "Moſes," it is ſaid, "was learned in all the wiſdom of the Egyptians." Acts, ch. vii. v. 22.

SECT. VI. PART I.

The uncertainty of their hiſtory.

It might be reaſonably expected that the hiſtory of a people, whoſe tranſactions in early times were of ſuch importance, would have been preſerved with the moſt zealous attention, and handed down with the greateſt preciſion. This, however, is far from having been the caſe. On the contrary, if any of the events of remote antiquity have been more diſguiſed by fable than others, they are thoſe in which the Titans were more immediately concerned; and there is nothing reſpecting them in Pagan hiſtory, which is at all particular or well-defined. The reaſon is nevertheleſs obvious. In early ages, the world was altogether devoted to ſuperſtition and idolatry; but the age of the Cuthim is eſpecially diſtinguiſhed by the firſt grand introduction of theſe enormities: ſo that every thing which reſpects their achievements in remote antiquity has been allegorized; and their very names are either confounded with, or altogether loſt in the traditional rites of their religion.

The cauſe of it.

By what means it may be diminiſhed.

Hence, purſuing the principles already laid down, the only method by which we may diſcover ſome faint traces of their real hiſtory is by the analyſis of their names, and comparing their import with the fables which are connected with them. This is the taſk I now undertake, and ſhall perform as far as I am competent.

I am

SECT. VI. PART I.

I am aware, indeed, that much has been already advanced upon this ſubject, and much ſtrictly to the purpoſe, by the learned and ingenious Mr. Bryant: ſtill, however, there is great ſcope left for further diſquiſition. It is a ſubject highly intereſting and curious in itſelf, and too ample to be eaſily exhauſted. It may in truth be almoſt aſſerted, that the further we proceed in queſt of theſe important particulars, which have been unhappily hidden by the miſts of fable from the view of paſt ages, ſo much the more clearly we perceive, that an extent of region ſtill remains unexplored, which, at this diſtant date of time, may eternally baffle the ſkill of human ſagacity entirely to penetrate and deſcribe. But I feel myſelf induced by two motives to enter into this field of inquiry;

The amplitude of the ſubject which analyſis preſuppoſes.

Firſt—that I may further, in the moſt deciſive manner, retrace to their proper origin the learning and ſcience of the Egyptians, as well as ſome of the literal characters of the Grecians; and

Reaſons for entering upon this inveſtigation.

Secondly—that I may give at large the etymology of many Greek terms, whoſe primitive application and import have been in general egregiouſly miſtaken.

In purſuing this purpoſe, I ſhall ſtrike out a different path from that in which the gentleman above mentioned has ſo nobly exerted his abilities: but, if in any inſtances we are

SECT. VI. PART I.

found treading, for a little way, the ſame track, the reader may be aſſured that I have not fallen into it accidentally, but chiefly for the ſake of deriving ſome uſeful hints from the valuable diſcoveries of that writer.

Plan of proceeding.

In conſiſtency with the plan I have formed, I ſhall conſider the Titans in two very different points of view, agreeably to the manner in which they have been deſcribed by ancient writers;—that is, as having a bright as well as dark ſide to their character. The former of theſe is not, indeed, attributed to them nominally and collectively; yet it will plainly appear, that it has been aſcribed to ſuch as are in reality of the ſame race, and may with equal juſtice be granted to all.

General character of the Titans.

The more general manner in which they have been diſtinguiſhed, is the moſt unfavourable which imagination can ſuggeſt. They have been repreſented by the Poets as a monſtrous and gigantic brood: as an *earth-born race*, who, conſcious of their own ſuperior ſtrength as mortals, were willing to exert it in open conteſt with the Gods; but, being neceſſarily unſucceſsful in their impious attempts againſt Heaven, were totally overthrown, and deſtroyed by its vengeance. The title of Γηγενεις and Terrigenæ was common to the whole race; and Diodorus, the Sicilian, aſſerts that they were denominated the offſpring of the Earth, on account of their pro-

Why termed Γηγενεις or Earth-born.

digious dimenſions *. This is partly true; it is at leaſt the moſt rational ſuppoſition which has hitherto been advanced by any heathen writer. Yet I think that it is poſſible to give a reaſon ſtill more ſatisfactory for this application of the title: and it has been ſufficiently ſeen, that it was by no means an allegorical but a literal ſenſe in which it was uſed †.

The places of their puniſhment.

Virgil, ſpeaking of the deſcent of Æneas into the abyſſes of Tartarus, repreſents theſe giants as under actual confinement in thoſe regions of imaginary darkneſs:

Tum demum horriſono ſtridentes cardine ſacræ
Panduntur portæ——
Hìc genus antiquum Terræ, Titania pubes,
Fulmine dejecti, fundo volvuntur in imo ‡.

In this deſcription he has implicitly copied Heſiod, who has conſigned them, after their defeat, to the ſable realms of night.

Ἐνθα Θεοι TITHNEΣ ὑπο ζοφῳ ἠεροεντι
Κεκρυφαται, βυλησι Διος νεφεληγερεταοι §
Χωρῳ ἐν ευρωεντι, πελωρης ἐσχατα γαιης.

This,

* Diodor. Sicul. vol. i. lib. iv. p. 267. Edit. Weſſelling.

† See page 264, &c.

‡ Virgil. Æneid. lib. vi. ver. 573.

§ Heſiod. Theogon. v. 729 We are indebted to Mr. Bryant for ſome curious and intereſting obſervations relative to this ſubject. "It was a pre-"vailing opinion," ſays that writer, "that the Titans, after their war with "Heaven,

SECT. VI. PART I.

This, however, was not the general fate of theſe monſters; for one of them, even in the time of Homer, was reported to have been confined under Arime:

Ἐιν Ἀριμοις, ὀθι φασι Τυφωεος ἐμμεναι ἐυνας *.

Prometheus, Tityus, with many others, were buried under Ætna. Some again were deſtroyed by Hercules upon the

" Heaven, were baniſhed to Tartarus at the extremity of the earth. The " ancient Grecians knew very little of the weſtern parts of the world. They " therefore repreſent the Titans as in a ſtate of darkneſs, and Tartarus as an " infernal region.

" Theſe fictions took their riſe from true hiſtory. A large body of Tita- " nians, after the diſperſion, ſettled in Mauritania, which is the region ſtyled " Tartarus. Diodorus Siculus (lib. iii. p. 230.) mentions the coming of Cro- " nus into theſe parts: he mentions the names of ſeveral; Atlas was one of " them, from whom they were named Atlantians. They were looked upon " as the offspring of Heaven. However the Poets may have repreſented the " country, he ſpeaks of it as a happy region, χωραν ευδαιμονα (lib. v. p. 345.). " The Mythologiſts adjudged the Titans to the realms of night, and conſe- " quently to a moſt uncomfortable climate, merely from not attending to the " purport of the ζοφος," in the paſſage already cited. " It is to be obſerved " that this word had two ſignifications: firſt, it denoted the WEST, or place " of the ſetting ſun. It ſignified alſo DARKNESS: and from this ſecondary " acceptation the Titans of the Weſt were conſigned to the realms of night; " being ſituated, in reſpect to Greece, towards the regions of the ſetting ſun."

" Another name for Tartarus, to which the Poets condemned the Titans " and Giants, was Erebus. This, like ζοφος, was a term of two-fold mean- " ing; for *Ereb* ſignified both the WEST, and alſo DARKNESS: and this " ſerved to confirm the notion, that the Titans were conſigned to the realms " of night." This quotation is much abridged—but the paſſage may be ſeen at large n the Analyſis, vol. iii. p. 56.

* Homer. Iliad. lib. ii. v. 784.

Plain

SECT. VI. PART I.

Plain of Cuma *; and others by the ſame hero at Pallene, in Macedonia †. Theſe places were well known in the moſt early ages, and do not therefore at all correſpond with the notions which were plainly entertained with reſpect to the Tartarian region. Theſe were as romantic as fancy could invent, or ignorance approve.—It was a region far removed from human ſight; ſo far removed, as heaven is from earth.

——————— ὑπο χθονος ἐυρυοδειης
Πεμψαν———————
Τοσσον ἐνερθ' ὑπο γης, ὁσον ὀυρανος ἐς' ἀπο γαιης ‡.

The clouds of darkneſs perpetually overſhadowed it; it was involved in an impenetrable obſcurity; and night in threefold order was ſhed around it §. It was moreover incloſed by an inſurmountable barrier of braſs; and overhung by the roots of earth and ſea.

Corollary.

Theſe fictions, though founded in ignorance, are yet a ſtriking proof that the objects of them were by no means unimportant.—The early Poets of Greece ſeem to have been ambitious of excelling in the deſcriptions they have given of theſe in particular; and the detail which Heſiod has drawn out of the direful war in which Heaven was engaged with

* Diodor. Sicul. vol. i. p. 267. † Ibid. p. 261.
‡ Heſiod. Theog. v. 717, 720. § Heſiod. Theog. v. 726.

Earth,

SECT. VI. PART I.

Earth, or the Titans with the GODS, is by much the moſt ſublime paſſage in all his writings. The regions properly ſtyled Tartarian were certainly unknown to the early Greeks; and they therefore conceived ſuch notions reſpecting them, as were beſt adapted to that gloſs which a depraved tradition had given to the actions and adventures of the people who are ſuppoſed to have reſided in them.

The preſent inquiry to be chiefly reſtricted to their tranſactions in the Eaſt.

It is my preſent object to enlarge upon ſome of thoſe actions, in particular characters among this fabled race, which may throw an additional light upon ſome parts of the Cuthite hiſtory, and develop many of thoſe fictions by which it has been obſcured. And I ſhall confine this part of the diſquiſition to their tranſactions in the Eaſt, for theſe only concern the preſent ſubject.

PART II.

PART II.

Alcyon.

ALCYON is particularly mentioned as one of the monſters of the Titan race: and he is ſaid by Pindar to have been in bulk equal to a mountain, and to have been deſtroyed by the Deity at the time of the diſperſion; for ſo the expreſſion

Μεροπων

Μεροπων τ' εθνεα, conjoined with Φλεγραισιν ευρων, ſeems to imply— SECT. VI. PART II.

Πεφνεν δε συν κεινω Μεροπων
Τ' εθνεα, και τον Βϐοταν, ϑρεϊ ισον
Φλεγραισιν ἑυρων, ΑΛΚΥΟΝΗ *.

The very name Alcyon ſeems to convey with it ſome ſuſpicion of poetical fiction. It is a compound of El or Al, and Cahen. And Al-Cahen ſignifies *The Prieſt of God*—a title which the Grecians, in the refinement of their literature, have entirely diſguiſed, by changing it into Αλκυων. It is a title, which, without doubt, was anciently applied in the Eaſt to the ſacred order of the prieſthood; and it was evidently in exiſtence in the time of Pindar, though perhaps the proper mode of its application was loſt. The analyſis of his name.

Hence, therefore, the error of the poet. For, from the prevalence of a tradition that the giants had waged war againſt Heaven, the tower of Babel, which was no other than the firſt idolatrous temple erected in honour of the Sun, and the firſt inſtance of flagrant rebellion in a whole people againſt the ſacred majeſty of JEHOVAH, was metamorphoſed into The origin of the fable reſpecting him.

* Pindar. Iſthm. od. vi. v. 46.—The Deity, who is ſaid to have effected this deſtruction of Alcyon and the Meropians, was no other than Hercules. In order, therefore, fully to comprehend this part of the fable, it is only neceſſary to advert to the ſubſequent hiſtory of Alcyone in Part III. of this Section.

SECT. VI. PART II.

the lofty tower of the Titans; from which they are repreſented as aſſailing in vain the inacceſſible manſions of the GODS. In this inſtance, therefore, the deſtruction of the prieſts is ſubſtituted for the ſubverſion of their temple; or, to preſerve the alluſion of the poet, the ſlaughter of the defendants is confounded with the demolition of their works. For it is evident, from the ſtupendous dimenſions which are here attributed to Alcyon, that the temple of the Deity muſt have been fabled in the perſons of his prieſts; who again were miſtaken for warriors, denominated Titans, and repreſented as beings of monſtrous ſtature.

Proofs drawn from ancient writers.

That this is a true expoſition of the fable will appear more clearly from the teſtimonies of other ancient writers relative to the ſame ſubject. The diſperſion from Babel was one of the moſt important events which ever happened to the human race; and its conſequences, as far as we can trace them, are ſurpriſing proofs of the ſuperintendance of that ſupreme providence, which directs what are apparently the greateſt calamities to a ſubſerviency to the grandeſt and moſt benevolent purpoſes. It is no wonder, then, that the horrors which attended it, as well as the conſequences which enſued, ſhould have left a laſting impreſſion upon the minds of thoſe whom it more immediately concerned; or, that the memorial of it ſhould have been variouſly preſerved in the records of tradition.

Many

SECT. VI. PART II.

From Eupolemus.

Many different writers have indeed mentioned it, but in very different terms. Euſebius aſſures us, upon the authority of Eupolemus *, that "the city of Babylon was firſt "founded by thoſe very perſons who were *the giants*; and "that they likewiſe erected the tower ſo celebrated in hiſ-"tory: but that this tower tumbling ſuddenly to the ground "by the force of a divine impulſe, *the giants* were diſperſed "into every part of the earth." He further obſerves, that "this fabric was conſtructed by thoſe very perſons who were "ſaved from the deluge;" by which we muſt certainly underſtand their almoſt immediate deſcendants. Eupolemus himſelf was ignorant of the number that were ſaved, and has therefore placed theſe events three or four generations earlier than they ought to be placed. Cuſh, or Chus, as he is more commonly ſtyled, was the ſon of Ham. And "Cuſh begat "Nimrod: he began to be a mighty one in the earth. And "the beginning of his kingdom was Babel, and Erech, and "Accad, and Calneh, in the land of Shinar †." But Nimrod ſeems to have been the laſt of the ſons of Chus of any note; for he is the laſt who is mentioned in the ſacred text: and mankind in his time muſt have become rather numerous,

* Ευπολεμος—φησι, πολιν Βαβυλωνα πρωτον μεν κτισθηναι ὑπο των διασωθεντων εκ τε κατακλυσμε· ειναι δε αυτες ΓΙΓΑΝΤΑΣ. οικοδομειν δε τον ἱσορεμενον Πυργον. πεσοντος δε τετε ὑπο της τε Θεε ενέργιας, τες Γιγαντας διασπαρηναι καθ' ολην την γην. Eupolemos apud Euſebium, lib. ix.

† Geneſis, chap. x. v. 8, 10.

SECT. VI. PART II.

otherwiſe he could not be repreſented as the founder of a kingdom. We muſt allow at leaſt four generations for this increaſe of population: and this I think will appear evident, in ſome degree, from the following ſtatement.

While the lineal deſcent of the Cuthites from Ham was in this order,

Ham,
Cuſh,
and, after ſeveral others, Nimrod,

the contemporaneous deſcent in the line of Shem was as follows:

Shem,
and, after Elam and Aſhur, Arphaxad,
Salah,
Eber,
Peleg.

Here are three generations at leaſt from Shem to Peleg; and "in his days the earth was divided." But this event was prior to the diſperſion of the Cuthites from Babel; it was one cauſe of their endeavouring to make a ſettlement there; and Nimrod did not eſtabliſh his monarchy in Chaldæa till ſome time afterwards.

Joſephus has alſo tranſmitted a curious fragment of hiſtory from

From Heſtiæus.

from Heſtiæus of Alexandria, which is ſtill more highly illuſtrative of the ſame fact; namely, that after the overthrow of their tower, the prieſts, who ſurvived the deſolation, preſerved the implements of their idolatry, and whatever had been dedicated to the worſhip of the deity, and conveyed them away to Sennaar, in Babylonia; from which place they ſoon after ſuffered a total and final diſperſion *.

Concluſions to be drawn from their evidence.

The coincidence of both theſe writers with the teſtimony of ſcripture, as far as relates to the fact of the diſperſion, will ſtrongly point out the degree of credit which is thus far to be granted to each. Eupolemus has indeed denominated thoſe *the Giants*, whom Heſtiæus has entitled *Prieſts*; but it is of little importance to the real hiſtory under what names the diſperſed have paſſed in different regions, or at different times. The event is certainly the ſame. And we may at leaſt infer thus much from this variety of deſcription, that the fable of the War of the Titans againſt Heaven was chiefly the memorial of that puniſhment which their idolatry and preſumption had drawn down upon them.

An objection anſwered.

The ſacred writings, it is true, relate no other circumſtances as the cauſes of this diſperſion than merely the confuſion of their lip. They ſimply ſtate, that "the Lord ſcat-

* Heſtiæus apud Joſephum de Antiq. Judæor. lib. i. c. iv. ſec 3.

"tered

SECT. VI. PART II.

" tered them abroad upon the face of the earth, and they left " off to build the city *." Yet, notwithſtanding this ſilence reſpecting the deſtruction of their tower, that this immenſe pile ſhould have long ſince ſo completely mouldered into nothing, that the very place where it once ſtood ſhould now no longer be known with certainty, ſeems ſtrongly to favour the ſuppoſition, that the prodigious height to which they had carried the building muſt have ſo much weakened the whole ſtructure, as to have rendered it incapable of withſtanding thoſe ſhocks from the elements to which it was expoſed; that it conſequently fell, and involved many of the builders in its ruins. The very imperfect ſtate of architectural ſcience in that early age, and the mad ſcheme they had projected before they began the building, are additional evidences of the ſame fact; and no leſs ſo are the very materials of which it was conſtructed †. All theſe appear to furniſh ſo obvious a ground for tradition, and are ſo conſiſtent with the nature of the caſe, that the ſacred hiſtorian might poſſibly have conſidered it as a kind of tautology to mention the circumſtance of its overthrow, after having mentioned the materials of which the fabric was conſtructed, and more eſpecially the deſign of the ſons of Chus in erecting it; which was, that " they might " rear a tower, whoſe height might reach unto Heaven ‡." But that ſome ſuch accident as this had actually happened

* Geneſis, chap. xi. v. 8. † Geneſis, ch. xi. v. 3. ‡ Geneſis, ch. xi. v. 4.

may

may be inferred, with ſome degree of certainty, from the manner in which colonies of the ſame people erected ſimilar edifices in after-times. They ſeem to have built with more caution: and the Pyramids of Egypt, which were probably conſtructed next in point of time, are ſolid almoſt throughout, are built with more firm and maſſive materials, and ſtand, it is likely, upon a comparatively broader baſis.

A peculiarity in the account given by Heſtiæus.

It appears from the evidence of the writer juſt quoted from Joſephus, that the fugitive prieſts were not acquainted with the full extent of their calamity till they had reached Sennaar. This was the place to which they had been precipitately driven, by the terror which had been excited in their minds, in conſequence of the ſudden and tremendous deſtruction of their temple. The ruin of this fabric had produced the immediate deſertion of the city; for they had now fewer motives to inhabit this ſpot than almoſt every other *. And partly for this

* When their tower fell (if, as is highly probable, ſuch an event did actually occur), their partiality to that ſpot muſt have been entirely loſt. It was erected for two purpoſes—to make themſelves a name, or immortalize their memory, by their zeal for a religion of their own inſtitution;—and to ſerve as an aſylum or laſt retreat, in caſe of any attack from the neighbouring nations. Its height was therefore intended to be ſo great, as to render it viſible in parts conſiderably diſtant; that thoſe who ſhould be neceſſitated to undertake long journeys, might be eaſily able to find their way home; and thus their diſperſion might be prevented. But when this accident befell them, they had loſt their beacon—their temple—their rock of defence. They were

SECT. VI. PART II.

this reaſon, it is probable, the ſacred writer informs us "they "left off to build the city." But when theſe Cuthites had rendezvouſed at Sennaar, as at a common point from which they might rally, they are repreſented as finding themſelves under the neceſſity of diſperſing again, on account of the confuſion which had taken place, ſince their laſt parting, in their labial pronunciation. And this they did, in ſeparate parties, and to any regions which could afford them ſhelter and ſubſiſtence. This ſeems to be the ſubſtance of a very ancient tradition relative to this event; and it does not involve any improbable ſuppoſition.

A particular application of the term Alcyon.

The Αλκυονες, therefore, who were *the giants* of Eupolemus, and the poets, but with much greater certainty *the prieſts* of Heſtiæus, were not in general deſtroyed. The ruin chiefly fell upon the ſacred tower, which had been conſtructed at their inſtigation, and under their direction. It is not, however, to be denied, but that ſome of them might have periſhed in the general downfall; and that this appellation may

were moreover on a territory which did not belong to them, but had been ſeized by violence. They therefore felt little encouragement to reſume a purpoſe, which, in ſo ſignal an inſtance, had been ſo completely diſappointed. Had they indeed been at all diſpoſed to have rebuilt the tower, and finiſhed the city, there were ſufficient numbers of them, who ſpoke the ſame dialect, to have undertaken the taſk: for, according to the teſtimony of Manetho, a party of 240,000 of them threw themſelves afterwards into Egypt. Inſtead of this, however, it became a place totally deſerted for ages.

actually relate to ſome of the leaders of the apoſtacy, whom an early tradition may have repreſented as ſharing this fate. Nimrod himſelf is ſuppoſed to have been of this latter number; and it may perhaps have been applied, in an immediate manner, *in the ſingular number*, as a title of that grand hereſiarch in particular. He was the firſt of men who aſſumed a ſovereign power over the wills and conſciences of his fellow-creatures; and as he was alſo the firſt ſhepherd-king after the flood, the epithet Βϐοταν *, which is annexed to Αλκυονη, is perhaps one of the moſt expreſſive which could have been deviſed. Beſides, in early times, princes were likewiſe ſtyled prieſts †: and it is ſaid of Nimrod eſpecially, that he was the firſt who introduced the worſhip of fire, Νεϐρωδ, ο κυνηγος, και γιγας ὁ Αιθιοψ——Ουτος διδασκει Ασσυριϐς σεϐειν το Πυρ ‡. Νεϐρωδ was the Grecian name for Nimrod. He is here deno-

* Though Βϐοτης is a term which properly ſignifies *a herdſman*, yet it is by no means uſed excluſively in that ſenſe; it is alſo applied to the feeders of cattle in general; and ſuch were the ſhepherds in queſtion. Hence their way of life was an abomination to the native Egyptians; probably, in part, becauſe in Egypt moſt animals were held ſacred, whereas the ſhepherds were in the habit of feeding on the fleſh of ſheep and oxen, and partly, becauſe this profeſſion ever brought to mind the recollection of their own paſt ſervitude. For theſe reaſons the children of Iſrael, when they went down into that country, were placed in the land of Goſhen; which was the region, then but lately abandoned by the Cuthite ſhepherds, and the laſt territory they occupied in that quarter.

† The Prince of Heliopolis was alſo ſtyled *the Prieſt of On*. Geneſis, chap. xli. v. 45.

‡ Chronicon Paſchale.

SECT. VI. PART II.

minated κυνηγος, as being "the mighty hunter before the Lord;" * γιγας, as being fabled one of the Titan race, ερεβιος; and Αιθιοψ, in conſequence of his deſcent from Chus. When it is ſaid that he taught the Aſſyrians the worſhip of fire, the ſenſe is to be reſtricted to his own followers from Aſſyria, whom he put in poſſeſſion of Babylonia. Aſſyria became then the territory of Aſhur, from whom it is likewiſe ſaid to have derived its name. For when Nimrod had eſtabliſhed his ſovereignty at "Babel, and Erech, and Accad, and "Calneh, in the land of Shinar," Aſhur was entirely expelled; "out of that land went forth Aſhur, and builded "Nineveh †": this city was long the capital of the Aſſyrian monarchy; but Chaldæa was the region at firſt allotted him. It is certain, indeed, that the ſubjects of Nimrod in general might have been denominated Ασσυριοι, Aſſyrians, from the As-Sehor, or As-Sur ‡, the general object of their worſhip; yet it is equally certain, that many of them were drawn together from the region afterwards called Aſſyria. So that they might poſſibly have obtained this title in after times, either from the country which they had originally inhabited, or from the peculiar circumſtances of their religious worſhip.

* Geneſis, chap. x. v. 9. † Ibid. chap. x. v. 11.

‡ As-(Sehor or) Sur, *the illuſtrious fountain of light.*

PART

PART III.

SECT. VI. PART III.

Alcyone—her real hiſtory developed.

I HAVE conſidered the term Αλκυων as a common title for all thoſe giants in wickedneſs, who were principally concerned in this rebellion againſt heaven; and have therefore uſed it in the plural number. It was plainly an epithet expreſſive of the prieſthood, the higheſt dignity with which, it was thought in thoſe early ages, human nature could be inveſted: and, as ſuch, it ſeems to have been applied to Nimrod in particular, who was the oſtenſible chief in the conduct of this war. The term, however, was far from being confined to this particular perſon or event. It occurs, with little alteration, as a feminine, in the fabulous account of tranſactions, even prior to this which we have been conſidering. We read of an (Αλκυονη,) Alcyone, who was the ſiſter of Euryſtheus, king of Mycene. She was a virgin, whoſe chaſtity had been violated by Homadus; but the injury ſhe received was amply revenged by Hercules, in the death of the offender. Ομαδος μεν γαρ ἐν Αρκαδια την Ἐυρυσθεως ἀδελφην ΑΛΚΥΟΝΗΝ βιασαμενος * ανηρεθη.

It will eaſily appear, as the reſult of reaſonings which will

* Diodor. Sicul. vol. i. p. 258. edit. Weſſeling.

SECT. VI. PART III.

be adduced hereafter, that the diſgrace of Alcyone had a relation to the commencement of the firſt grand apoſtacy of mankind after the flood; and that the deſtruction of Homadus, effected by Hercules, which was poſterior to this corruption of the primitive religion, is that very cataſtrophe of which I have been ſpeaking. I ſhall think it ſufficient, for the preſent, to obſerve in proof of this—that,

Euryſtheus.

1ſt—Euryſtheus is one of thoſe fabulous perſonages, to whom I have already alluded *. His name is only a title of the Egyptian Theuth, the Supreme Deity, the Thoth of the Chaldees. It is Eur-Es-Theuth; analogous to Erech-Theuth, or Erectheus, of the Athenians.

Alcyone—the derivation of that name.

2dly—Alcyone is properly Al-Cahen-Ai, a title of the place where the worſhip of falſe GODS firſt made its appearance. She is ſtyled the ſiſter of Euryſtheus, for a reaſon parallel to that, for which Alcmene and Semele are called the concubines of Jove †.

Homadus—who?

3dly—Homadus was a title beſtowed upon ſome princely deſcendant, as well as prieſt of Ham; and, in this inſtance, it ſeems peculiarly applicable to Nimrod. Literally it is Ham-Ad, *the great or ſovereign Ham.* And, agreeably to the

* See page 45. † See page 163.

cuſtoms

cuſtoms of theſe early times, the name of the great progenitor was perpetuated in the appellation of his poſterity, always collectively, but ſometimes individually: prieſts were likewiſe honoured with the names or titles of the deity to whom they belonged. Now Ham was both the head of the great family of the Cuthites, and alſo the deity they adored; and Nimrod was the firſt inſtitutor of this idolatrous worſhip: it is therefore a term which is applied with ſtrict propriety to him in particular.

Hercules.

4thly—We may conceive with Mr. Bryant, on another occaſion *, that Hercules is only a type or perſonification of divine vengeance; but for reaſons which will appear hereafter, I would rather underſtand that name in a different ſenſe; I would indeed ſay, that the revenge of Hercules relates to the downfall of that temple which involved Homadus in its ruins; but, at the ſame time, that Hercules was in reality a type of that temple.

Arcadia and Argolis, whence their names?

5thly—Alcyone is ſaid to have been raviſhed in Arcadia; and her brother Euryſtheus was at that time king of Mycene in Argolis. Theſe are circumſtances which throw an additional light upon the explanation I have given to this fable. The territories of Argolis and Arcadia formed contiguous parts

* See Bryant's Analyſis, vol. iii. p. 427, &c.

of

SECT. VI. PART III.

of the ancient Peloponneſus; and they derived their names from Arcas and Argus, which ſignified an ark. Theſe countries were diſtinguiſhed by ſuch appellations, becauſe when the Ammonian colonies from Egypt ſeized upon them, they became conſecrate to the object of their adoration, the Arkite deity. Many cities, countries, and people, have received their denominations from theſe and ſynonymous terms. The people who firſt introduced the rites of this worſhip into Italy were ſtyled Arcadians. Thoſe who officiated in Egypt at the ſhrines termed Argus, were called Argeiphontai, from the Egyptian Phont, which ſignifies *a prieſt* *. Arche was a city of Phœnicia †; and Argos a celebrated city in ancient Greece. The Argonautæ were certainly the firſt who brought the rites of the ſacred Argo into Greece; and to prove that the whole of Hellas was peopled by them, the title of Argæi became

Archas, Arcas, Argus, &c. terms not peculiar to Greece.

Argonautæ, of Greece, from Egypt.

* Argeiphontes was a term imported among others into Greece; but the natives ſoon forgot its original ſignification. It ſeemed to them to be a compound of Αργος and φονεω, and was eaſily transformed into *a ſlayer of Argus*. Argus was therefore ſuppoſed to be a man; yet, *with ſome diſtant alluſion to the apertures which threw a portion of light and a ſucceſſion of freſh air into every apartment of the ark, he was fabled to have a hundred eyes.* The ſlaughter of this monſter was reſerved for Mercury, who was therefore ſtyled Argeiphontes, agreeably to thoſe lines of Heſiod,

Ἐν δε θεμεν κυνεον τε νοον και ἐπικλοπον ἠθος
Ἑρμειην ἠνωγε διακτορον ΑΡΓΕΙΦΟΝΤΗΝ.

Heſiod. Opera & Dies. v. 67.

† Αρχη, πολις Φοινικης· το εθνικον Αρχαιος. Steph. Byzant.

common to all its inhabitants *. Theſe, and the following circumſtances, afford a demonſtrative proof, that the terms Arca, Arcas, Argus, &c. though ſo early in uſe in Greece, were not nevertheleſs peculiar to it: they alſo give ground to preſume, that they were not of Grecian original; but were imported from that country, from which the Argonautic or Arkite colonies themſelves did actually emigrate. And this was not from Pegaſæ in Theſſaly, from Magneſia, from Argos, or any part of Hellas, but from the ſacred banks of the Nile. The ſphere, by which they are ſaid to have directed their courſe, was not the invention of Greece: many of the conſtellations, of which it conſiſted, were never ſeen in that region. The ſtar Canobus †, which is repreſented as having been ſculptured upon the rudder of the Argo, was not viſible in any part of that country, except upon the ſummit of one particular eminence near Cnidus, in the moſt ſouthern extremity of it, where Eudoxus is ſaid to have obſerved it: but it was well known in Egypt; and its name had long conſtituted one title of the chief deity among the natives, and been held by them in the higheſt veneration. We muſt therefore refer the diſgrace of Alcyone to a higher date than that, at which any principalities were formed in Argolis and Arcadia; or even the names in queſtion were given to theſe regions:

* Αργειοι οἱ Ἑλληνες. Heſych.

† Rutherford's Nat. Philoſoph. vol. ii. p. 849.

SECT. VI. PART III.

gions: for it relates to the firſt introduction of the Arkite rites, and the firſt enterpriſes of the Argonautæ. The account, indeed, of their expedition is evidently the hiſtory of ſeveral different events confounded with each other. It bears a primary, but very diſtant relation, to the voyage of the Ark, that firſt ſhip conſtructed by Minerva, or divine wiſdom, which preſerved the remnant of the human race. Its next and more appropriate alluſion is to the various migrations and adventures of the Ammonians, who adored the Ark with an idolatrous ſuperſtition; and particularly to thoſe colonies of this race, who peopled Greece. But this mode of worſhip was of the higheſt antiquity; it was antecedent to the reduction of Egypt by the ſhepherds; it was even prior to their diſperſion from Babel. "I imagine," ſays Mr. Bryant, "that it commenced in the ancient city Erech, which was built by Nimrod, and was called Erecca and Aracca by the Grecians. "The name Arca, which was current in other regions, ſeems "to be no other than Arecca contracted: and I am induced "to believe that Arcas, Argos, Arguz, were the ſame term "with different terminations *."

Argonautic expedition—what intended by it?

Antiquity of Arkite worſhip.

Arcas, Argus, &c. from Erech.

The ſituation of Erech.

Euſebius, in enumerating the different denominations of the people to the eaſt of Babylonia, mentions the Αρχαιοι, by

* Analyſis of Heathen Mythology, vol. ii. p. 517. I would likewiſe refer the reader to a very ingenious diſſertation concerning the Argonautic Expedition in vol. ii. p. 473 of the ſame work.

whom

whom he muſt certainly intend the Arechites or Arkites: the Septuagint ſtyle them Αρχυαιοι, in imitation of the ארכוי of the Hebrews. Erech was to the eaſtward of Babylon, and their relative ſituations have been thus aſſigned by Ptolemy:

Babylon 79° 00′. Long. W. 35° 00°. Lat. S.
Erech or Barſippa 78 45 —— 33 20. *

The learned writer, from whom I have borrowed ſeveral hints relative to this ſubject, has clearly proved that Erech and Barſippa were the ſame place †; the former being the Chaldaic name, analogous to Arca; and the latter a Grecian term, formed from the compound Baris-Ippa; each of which terms are ſynonimous with Erech. The province, in which it was ſituated, retains the name of Irac, the ſame as Erech, to this day. The fable, therefore, of Alcyone was founded upon events which happened in this city, and the neighbouring diſtrict; for it was here, in all probability, that the genuine ſyſtem of primeval theology received its firſt corruption. But we have ſeen that the natives of this region were ſtyled Αρχαιοι; and the inhabitants of Arcadia in Greece were known by the ſame or ſimilar denominations. It has been alſo obſerved that the Grecians applied to their own country all the fragments of traditional hiſtory with which they were ac-

Its inhabitants termed Αρχαιοι; and this the origin of the fable.

* Ptolem. de Urbibus inſignibus.

† Analyſis of Heathen Mythology, vol. ii. p. 522.

SECT. VI. PART III.

quainted, thoſe particularly, in which the names of perſons or places were at all analogous to thoſe in uſe among themſelves. Hence the Αρχαιοι of Shinar were transformed into the Αρκαιοι or Αρκαδες of Peloponneſus; and, as an obvious conſequence, the Erech of the Chaldees was transferred to the Arcadia of the Greeks. In further proof of the ſame point, we may attend to what Ariſtotle has obſerved concerning this region, in ſpeaking of the common-wealth of the Tegeates; namely, that before it was poſſeſſed by the Arcadians, it was inhabited by a barbarous people. Theſe barbarians were, no doubt, ſome of the deſcendants of Japhet; and the Arcadians were originally a colony from Chaldæa; and very probably from Erech, for they appear to have brought with them the name of the country where they had firſt ſettled, and the title of the deity whom they worſhipped *. Since then Alcyone was the ſiſter of Euryſtheus, it is no wonder that the Mythologiſts of Greece ſhould refer them both to the ſame or contiguous regions; that is, that while the former was ſuppoſed to be reſident in Arcadia, the latter ſhould be placed at the head of a neighbouring principality in Argeia. But who does not perceive that this is merely a contrivance, deſigned to confer the greater plauſibility on the fiction?

* See page 61, 62.

PART IV.

SECT. VI. PART IV.

I NOW proceed, under this head, to another inſtance of hiſtorical depravity, which will ſerve ſtill further to prove, that the moſt bare-faced fictions of antiquity have had, in ſome caſes at leaſt, their origin in fact.

Typhon and Typhoëus.

Wherever the Cuthites planted themſelves after the diſperſion, and to whatever places they were under the neceſſity of ſending colonies in after-ages, there, we ſhall almoſt invariably perceive, they carried with them the memorials of their anceſtry, and the rites of their religion. And as Al-Cahen, or Αλκυων, was a title for their prieſts, ſo Tuph-On, and Tuph-Ees, were denominations for a particular deſcription of their temples. The very terms imply this; for they are ſynonymous, and ſignify the Mount ſacred to Light, or the Sun.

Tuph, what?

The Tuph were properly the ſacred Mounts, either natural or artificial, upon which have often blazed the fragments of human victims. They were always conſecrated to their chief deity, the Sun; who paſſed in different places, and indeed in

SECT. VI. PART IV.

Tuph or Taph in compoſition.

one and the ſame place, under different titles. Hence this word is frequently found in a ſtate of compoſition with the names of this God *, as in Taphanis, Taphoſiris, Taphnes, Typhon, Typhoëus †. And it is alſo a curious circumſtance, that wherever it occurs thus compounded, there always exiſts ſome fable to account for this method of application. From Tuph or Taph the Grecians have formed Ταφος; and as this word expreſſes the rites of ſepulture as practiſed in remote antiquity, which were generally performed by burning the bodies of the deceaſed upon a funeral pile, it conveys likewiſe a deciſive alluſion to thoſe horrid uſes to which theſe altars were originally applied. It has alſo, for the ſame reaſon, given riſe to numerous fictions of occultations and entombments both of the living and the dead. Accordingly we ſhall find, that a Typhon was hidden in the lake Serbonis ‡; that one Typhoëus was buried alive under the iſland of

* See the Analyſis of Heathen Mythology, vol. i. p. 449, under the article Taph, or Tuph. There are many valuable paſſages in that eſſay relative to this ſubject.

† It is worthy of remark that Taphanis, Taphnes, Taphoſiris, Typhon, and Typhoëus, are only Taph-Ain-Is, Taph-Oſiris, Tuph-On, and Tuph-Ees, and have all of them nearly the ſame ſignification. Eſt autem Taphoſiris, ſays Kircher, nihil aliud, quam ſepulchrum Oſiridis, quaſi diceres ταφος τυ Ὀσιριδος· quod idem teſtatur Plutarchus in Antonio, ubi etiam loco ταποσιρις, ταφοσιρις ſcribit. Kircher. Ædip. Ægyptiac. vol. i. p. 16. edit. ann. 1652.

‡ Ἀπο δε Σερβωνιδος λιμνης, εν τη δη λογος τον Τυφω κεκρυφθαι, ἀπο ταυτης ἠδη Αἰγυπτος. Herodot. lib. iii. c. 5. This was an Egyptian tradition, and tranſported,

of Sicily; and another of the ſame name under Iſchia; and that the ſtruggles of theſe monſters to extricate themſelves from this infernal confinement is the true philoſophical reaſon *with the Poets* for all the exploſions of Ætna, and the ruinous convulſions by which theſe regions have been for ages diſtreſſed. We ſhall perceive, moreover, that Taphanis was the imaginary tomb of Hanes, and Taphoſiris that of Oſiris; while Taphnes was ſynonymous with both.

Τυφω, whence derived.

After Typhon had once rendered himſelf remarkable in the traditional hiſtories of Egypt, it is no wonder that his name ſhould have been tranſmitted to us in more ways than one. Τυφων is not only his appellation in the Greek language, but according to the genius of that language it would form the active participle preſent of ſuch a verb as τυφω. The Grecians have actually adopted this word, and have annexed to it a

ported, in all probability, from the banks of the Euphrates to thoſe of this lake. Its waters abounded in a bituminous matter, which floated upon their ſurface: they were therefore held more particularly ſacred, and conſidered as poſſeſſing an oracular influence. It derived, indeed, the very name under which it paſſed from its dedication to the Sehor-Boun-Is, or Great Lord of Light. No report, therefore, of this kind was at all wonderful. For the original uſe of the term Typhon was loſt very early: and in the firſt ages all lakes, rivers and fountains, were held ſacred, thoſe eſpecially which, like this lake, poſſeſſed any remarkable quality; and near them were generally erected the mounts, or temples, in which the ſacred archives, as well as obſolete traditions, the obſcure hiſtory of paſt generations, were hieroglyphically preſerved.

SECT. VI. PART IV.

ſenſe which is analogous to the proper deſtination of the Tuph themſelves. It ſignifies *to inflame*, or *raiſe a ſmoke by combuſtion*; and may therefore bear an alluſion to the dreadful rites which were performed upon theſe mounts, which conſiſted of human ſacrifices in honour of the Sun, and are much the ſubject of execration with the ſacred * writers, as well as many profane hiſtorians. This circumſtance will furniſh one probable reaſon why the Egyptian Typhon has been conſigned to the deadly waters of the Serbon; for theſe, like thoſe of the lake of Sodom, abounded with bituminous and highly inflammable matter.

Human ſacrifices now performed in the various iſlands of the Pacific Ocean.

The rites to which I have juſt alluded, however ſhocking to humanity, have nevertheleſs formed a part in the religious ceremonies of the moſt ancient nations. But at this very day they are far from being univerſally diſuſed. Captain Cook was preſent at one of theſe ſolemnities at Otaheite †. They were conſidered by the natives as the neceſſary preparatives for war, and as the moſt effectual means of appeaſing the anger of the Deity, and ſecuring his aſſiſtance in the conduct of their armies. The unfortunate victim who fell on this

* Conſult 2 Kings, ch. xxiii. v. 10. 2 Chron. ch. xxviii. v. 3. Jerem. ch. vii. v. 31. and ch. xix. v. 5, &c. Moloch, or Baal, or the Sun, was the particular Deity to whom theſe ſacrifices were offered.

† See Captain Cook's laſt Voyage, vol. ii. p. 32, ſecond edition.

occaſion

occaſion was, in appearance, a middle-aged man, and ſelected from the loweſt claſs of the people. But it did not appear that they had fixed upon him, on account of his having committed any particular crime that deſerved death. It is certain, however, that they uſually do ſelect ſuch guilty perſons for their ſacrifices, or elſe vagabonds, who have no viſible way of procuring an honeſt livelihood. It is probable, as Captain Cook obſerves, that this barbarous cuſtom of offering human victims prevails in all, or moſt of the iſlands of the Pacific Ocean, however diſtant ſome of them may be from each other. And though we ſhould ſuppoſe that not more than one perſon is ſacrificed at one time at the ſame place, yet theſe occaſions, in all probability, occur ſo frequently, as to make a terrible havock of the human ſpecies *. This gentleman counted no leſs than forty-nine ſkulls of former victims lying before the Morai at Mahooroo †; and, as none of theſe ſkulls appeared to have ſuffered any conſiderable change from the action of the weather, it may be inferred that but a ſhort time had elapſed, ſince theſe unhappy victims had been actually offered upon that altar of blood.

Morai and Eatooa the probable derivation of theſe terms.

The places conſecrated to theſe religious uſes were termed *Morai*; and the Deity, who was ſuppoſed to be rendered

* Captain Cook's laſt Voyage, vol. ii. p. 42.

† Ibid.

propitious

SECT. VI. PART IV.

propitious by this ſervice, was called *Eatooa*. But do not theſe circumſtances afford ſome ſlight preſumption that moſt, if not the whole of the iſlands in this immenſe ocean, were peopled by a race which derived their extraction from Ham? His very name may be ſaid to be retained, in ſome degree, in the generic appellation of thoſe very places, which were perhaps originally dedicated to his more immediate worſhip. Morai ſeems to be only Am-Or-Ai abridged: and, if this be the caſe, it will ſignify *the place ſacred to Ham the Sun.* Eatooa may be Ait, compounded with ſome other word, or probably with only a dialectic termination; and, as ſuch, may imply that the God, who is invoked under this title, muſt either be the Sun, or ſome other being, who is intimately connected with him.

The deſcendants of Phut —a conjecture reſpecting them.

I have here ſpoken of what I conceive to have been the original deſignation of theſe terms; but it is probable that this has been long ſince loſt among the natives. They have retained ſome reſemblance to the ſounds, while, in the lapſe of ages, and under the reign of a deſpotic barbariſm, every veſtige of their proper ſenſe has diſappeared. The Ammonian colonies, which travelled into various regions of the earth, were exceedingly numerous; they conſiſted of the offſpring of many different families, each of which, as far as we can trace them in their religion, manners and arts, has been

been found to have perpetuated, in ſome way or other, the name of their great anceſtor Ham, as well as that of the Patriarch from whom they are more immediately deſcended. Thus, the deſcendants of Nimrod were denominated Nebridæ; thoſe of Metzor, or Miſor, Mizraïm; and thoſe of Chus, Cuthim, Χρυσεον γενος. &c. If I may be permitted in this place to hazard a conjecture reſpecting the origin of theſe iſlanders, who have, for ſo many ages, been unknown to the more civilized part of the world, I ſhould ſay, that it is poſſible they may have derived their deſcent from Phut, the ſon of Ham. There is much leſs known with certainty concerning the lot which attended the poſterity of this Patriarch, than that which befell the other branches of the ſame great family. They have never been particularly diſtinguiſhed by the voice of hiſtory; but ſeem to have taken themſelves away very early from that part of the world, which was deſtined to be the theatre of all the great exploits of the firſt ages. They ſeem notwithſtanding, prior to this time, to have been infected with the ſame idolatrous principles, which ſpread themſelves ſo diffuſively over the terraqueous globe; and were probably concerned in the diſperſion from Babel. Thus much is certain, that there are ſtill the veſtiges of ſome Ammonian rites obſervable among the people of whom I am ſpeaking; ſuch as their Morai, human ſacrifices, and names of deities. It is impoſſible to ſay with certainty, by what

SECT. VI. PART IV.

means they came to their preſent inſular ſituations, ſo remote from any continent, and from each other; yet it is plain that they muſt have proceeded from a ſtock common to them with the whole human race; and it is equally obvious, that in the name of their deity Phutaphaihe *, whom the inhabitants of the Friendly Iſlands ſuppoſe to preſide over the ſea, and its productions, we may diſcover the compound Phut-Apha; which implies, that Phut had, at ſome time or other, been deified among them under the emblem of fire; and, conſiſtently with the theological principles which prevailed in early times, had been worſhipped as the Sun.

Uncertainty of the origin of the language of theſe iſlanders.

I have already hinted that the natives of theſe, as well as other iſlands in this ocean, muſt at the preſent time be involved in total ignorance of the primitive uſe and meaning of many terms of this kind. Beſides, they have not been tranſmitted through the medium of any written records, which might have preſerved them in their ancient form; but through that of oral tradition, which, as general experience declares, is perpetually ſubject to change. The above ſpecimens are

* Their chiefs are honoured by the people with the ſplendid title of "Lords of the Earth, and alſo of the Sun and Sky." The royal family aſſume the name of Phutaphaihe, from the god diſtinguiſhed by that appellation, whom I have given ſome reaſon for ſuppoſing to have been their great anceſtor, and who is probably conſidered by them as their tutelary patron. See Cook's Voyage, vol. i. p. 407, and 404.

indeed written according to the manner in which the ſavages pronounced them: but we cannot conceive that this has been at all regulated, under theſe circumſtances, by any ſtandard of perfect exactneſs.

Deſcription of the Morais.

Yet, whatever uncertainty may attach itſelf to theſe inſtances of etymological eſſay, the Morai of theſe iſlands bear, it is certain, a very ſenſible analogy to the places of ſimilar deſtination among the Ammonians of antiquity. In theſe we ſtill meet with an humble imitation of their pyramidal and obeliſcal ſtructures, of their mounts, and ſacred beacons upon the coaſt. At the weſt end of Hapaee an artificial mount was obſerved of conſiderable antiquity. It was about forty feet high, and meaſured about fifty feet in diameter at the ſummit. Near the bottom of this was a ſtone pillar fourteen feet high, two and a half thick, and four broad, hewn out of coral rock: the iſlanders report that not more than one half of its length is extant above the ſurface of the ground; and they called it Tongata Areekee, that is, *the royal man.* According to their tradition, the mount had been raiſed, and this ſtone erected in memory of one of their kings *. But there can be no doubt that this was in former times a place of great ſanctity, a cemetery for their kings, and a temple of their GOD: for all the places ſet apart for the ſepulture of

That of Hapaee.

* Cook's Voyage, vol. i. p. 262.

SECT. VI. PART IV.

their princes and great men were likewiſe termed Morai. This is a circumſtance which obtains with reſpect to all thoſe iſlands in this ocean which were viſited by Captain Cook. It had therefore been a Morai, though at that time deſerted; and we read of many others in the ſame part of the world, which are exceedingly ſimilar to it. Mr. Anderſon diſcovered one in Tongataboo of about thirty feet high *; and there were others in the ſame iſland. The Morai, where the late ſacrifice was offered, (Captain Cook obſerves, ſpeaking of one of theſe at which he was preſent in Otaheite) is always appropriated for the burial of the king of the whole iſland, and likewiſe of his family, and ſome other perſons of diſtinguiſhed rank. It differs little except in extent from the common Morais. Its principal part is a large oblong pile of ſtones lying looſely upon each other, about thirteen feet in height, and contracted towards the top, with a quadrangular area on each ſide looſely paved with pebbles, under which the bones of the chiefs are depoſited. Not far from the end neareſt the ſea is the place of ſacrifice, where is a large *whatta*, or ſcaffold, on which the offerings of fruits, and other vegetables, are placed; but the animals are laid on a ſmaller one; and the human ſacrifices are interred under the pavement. There is a heap of ſtones at one end of the large ſcaffold, with a ſort of platform on one ſide. On this they depoſit all the

Of Tongataboo.

Of Otaheite.

* See Cook's Voyage, vol. i. p. 321.

ſkulls

ſkulls of the human ſacrifices, which they take up after they have remained under ground for ſome months *.

Of Kakooa.

In a Morai at Kakooa, a village bordering upon Karakakooa-Bay in Owhyhee, that part, which by way of diſtinction I ſhall denominate the temple, conſiſted of a ſolid rectangular pile of ſtones, forty yards in length, twenty in breadth, fourteen in height: the top of it was flat, and a wooden rail ſurrounded it, on which were diſplayed the ſkulls of thoſe natives who had been ſacrificed on the death of their chiefs †.

In the preceding inſtances we may certainly trace the rude imitation, in a barbarous people, of thoſe conical mounts and pyramidal ſtructures, which, at one time, were erected by their anceſtry in a much more perfect manner. And there is little doubt to be entertained but that Babylonia, and the neighbouring regions, were the firſt which were ever diſtinguiſhed by theſe different ſtyles of architecture. In all probability, likewiſe, the obeliſk might firſt rear its head in the ſame country. It is clearly by no means peculiar to Egypt; elſe how ſhould the ſavage natives of theſe climes have been in the habit of conſtructing them from time immemorial?

As the Reſolution and Diſcovery ranged along the coaſts

* See Cook's Voyage, vol. ii. p. 40. † Ibid. vol. iii. p. 6.

of

SECT. VI. PART IV. Of Atooi.

of Atooi, ſeveral white objects were ſeen, reſembling pyramids, or rather obeliſks, and ſituated up the country not far from the ſhore. One of them, which was very conſpicuous from the anchoring place, was ſuppoſed to be at leaſt fifty feet in height. It was erected in a valley, which was oppoſite to the ſtation of the ſhips, and unboſomed itſelf to the ocean. To obtain a nearer view of it, Captain Cook, with ſome other gentlemen, went on ſhore, but were prevented from arriving at the ſpot by a lake of freſh water, which ſeparated it from them. However, there was another of the ſame kind, at the diſtance of about half a mile, on their ſide of the valley, which was more acceſſible. As ſoon as they reached it, they perceived that it was ſituated in a burying-ground, or Morai, which bore a ſtriking reſemblance, in ſeveral reſpects, to thoſe which they had ſeen at Otaheite, and other iſlands in this ocean. It was an oblong ſpace of conſiderable extent, environed by a ſtone wall four or five feet high. The incloſed ſpace was looſely paved; and, at one end of it, was placed the obeliſk, or pyramid, which was an exact model of the larger one that they had diſcerned from their ſhips. It was about twenty feet in height, and four feet ſquare at the baſe. Its four ſides were formed of ſmall poles, interwoven with twigs and branches, thus compoſing an indifferent wicker-work, hollow within from the top to the bottom. It appeared to be in a ruinous ſtate,

and

and had been originally covered with a thin greyiſh cloth *.

Here we have an inſtance of temples of the obeliſcal form; and it ſeems to afford ſome ground for ſuppoſing that all ſtructures of this kind were originally ſacred; and that their antiquity is likewiſe great, even antecedent to the diſperſion. I have omitted ſome curious circumſtances, in which theſe Morai are repreſented as further agreeing with each other, as well as with the analogous edifices, the Campe †, of more civilized regions in early times. Theſe are not eſſential to my preſent purpoſe. It is ſufficient to obſerve, that the primary deſignation of them all, for religious purpoſes, was the ſame; and particularly for thoſe rites which were performed by means of human ſacrifices. Captain Cook, and the gentlemen who attended him to this latter Morai at Atooi, had already met with ſo many inſtances of reſemblance between it and thoſe of the iſlands they had lately quitted, that they entertained little doubt in their minds that the ſimilarity exiſted alſo in the rites here ſolemnized, and eſpecially in the horrid oblation of human victims. Their ſuſpicions were ſoon confirmed; for, on one ſide of the entrance into a houſe or ſhed

* See Cook's Voyage, vol. ii. p. 200.

† Conſult the Analyſis of Heathen Mythology under the article Campe, vol. ii. p. 53, where a particular account is given of the origin of this name, and of the ſacred places to which it was applied.

on

SECT. VI. PART IV.

on the farther ſide of the area of the Morai, they obſerved a ſmall ſquare place, and another ſtill ſmaller: and on enquiring what theſe were, they were informed by their conductor, that in one of them was interred a man who had been ſacrificed; and in the other a hog, which had been alſo offered up to the deity. At no great diſtance from theſe were three other ſquare incloſed places, with two pieces of carved wood at each of them, and a heap of fern upon them. Theſe were the graves of three chiefs; and before them was an incloſed ſpace of an oblong figure, which, they were informed, was the grave of three victims, who had been offered, one at the funeral of each chief *.

Human ſacrifices generally prevalent in theſe iſlands.

Indeed every appearance induced a belief that this inhuman practice was every where as general here, as in the other iſlands in the ſame ocean. Atooi ſeemed to abound with ſuch places of ſacrifice as this, which was probably one of the moſt inconſiderable of them; for it was much leſs conſpicuous than others which had been obſerved as the ſhips coaſted the iſland, and particularly that on the oppoſite ſide of the piece of water running through this valley; the white pyramid of which, in all probability, derived its colour ſolely from the conſecrated cloth with which it was covered †.

* See Cook's Voyage, vol. ii. p. 202. † Ibid. vol ii. p. 203.

I conſider the Morais above mentioned as affording the moſt irrefragable proofs of the antiquity of pyramidal and obeliſcal edifices, and alſo of the purpoſes for which they were erected. Detached for ages beyond the records of any hiſtory from the reſt of the world, how could the natives of theſe iſlands have conceived to themſelves a ſtyle of architecture ſo ſurpriſingly analogous to that of the moſt poliſhed nations in early times? Or if it be even ſuppoſed that they made ſuch diſcoveries, in preference to any other, by chance, whence is it that, with a ſimilarity of cuſtom equally ſurpriſing, they applied them to the ſame uſes? We are driven, I think, to this concluſion, that theſe different ſpecies of temples, as well as the rites which are ſolemnized within their ſacred incloſures, muſt have had their origin in Babylonia, or ſome neighbouring region, and before the diſperſion: for we hear nothing of this people afterwards, not even in the ſacred writings; and, as I imagine, for this reaſon, becauſe, very ſoon after that memorable æra, all communication between them and the reſt of mankind was entirely cut off. They ſeem indeed as yet to have entered very little into the plans of Divine Providence, directing the grand revolutions of human affairs: but the time may come, when they may riſe into greater importance.

Such inhuman rites, however, have been by no means

SECT. VI. PART IV.

Human ſacrifices among the Americans:—

confined to theſe parts of the world; they now appear to have generally prevailed, even among thoſe other tribes of the human ſpecies, concerning whom the voice of hiſtory has been equally ſilent, and who muſt have been in poſſeſſion of the country they now inhabit from a time of the higheſt antiquity. The Peruvians and the Mexicans have ſtood particularly diſtinguiſhed by their attachment to this ſyſtem of religious ceremony.

among the Peruvians:—

The firſt of theſe nations uſed, as Acoſta obſerves, to ſacrifice "young children from four, or ſix, yeares old unto "tenne; and the greateſt parte of theſe ſacrifices were for "the affaires that did concern the Ynca; as in ſickneſs, for "his recovery; and, when he went to the warres, for vic-"tory. In theſe ſolemnities they ſacrificed the number of "two hundred children, of the age deſcribed above, which "was a cruell and inhumane ſpectacle. The manner of the "ſacrifice was to drowne them, and bury them with certain "repreſentations and ceremonies; and ſometimes to cut off "their heads, anointing themſelves with the blood. They "did likewiſe ſacrifice virgins; and, if a native was ſicke, "and the eccleſiaſtic tolde him confidently that he ſhould die, "they did then ſacrifice his own ſonne to the *Sunne*, or to "Virachoca, deſiring them to be ſatisfied with him, and "ſpare the life of the father."

But

SECT. VI. PART IV.

among the Mexicans.

But the ſame writer adds, that, "although they of Peru "have ſurpaſſed the Mexicans in the ſlaughter and ſacrifice "of their children, yet they of Mexico have exceeded them, "yea and all the nations of the worlde, in the great number "of men which they ſacrificed, and in the horrible manner "thereof. The men thus ſacrificed were taken in the warres, "neither did they uſe theſe ſolemne ſacrifices but of cap-"tives; in this they followed the cuſtom of the ancients. "In truth, the ordinary warres they carried on were only "made to obtain captives for their ſacrifices; and therefore, "when they did fight, they laboured to take their enemies "alive for the purpoſe of enjoying their ſacrifices."

The places where theſe ſacrifices were offered.

There exiſts likewiſe a wonderful degree of analogy between the places where ſuch ſolemnities were obſerved in theſe countries, and thoſe which we have noticed, as deſigned for the ſame purpoſe, in the iſlands of the Pacific Ocean. The pyramidal ſtyle of conſtructing temples has been accurately preſerved by the natives of South America; and was imported, without doubt, from that region, from which they were compelled to emigrate, and with which they afterwards held no connection. At Mexico eſpecially we meet with a remarkable inſtance which confirms this aſſertion in the moſt unqueſtionable manner. In that city there ſtill remains a curious and very perfect ſpecimen of this deſcription of ar-

SECT. VI. PART IV.

chitecture; it is conſecrated to the Sun and Moon; and plainly evinces, both by its form and the titles of the deities to whom it is ſacred, that it muſt have derived its origin from the idolatrous regions of Chaldæa.

Concluſion.

Egypt has been famous for her pyramidal ſtructures from the earlieſt times; and hiſtorians have hitherto attempted in vain to aſſign the proper date, when they firſt began to rear their awful heads. Her obeliſcal monuments have no leſs excited the admiration of the curious in every age, within the limits of any authentic records. It appears likewiſe from the united teſtimonies of the moſt reſpectable writers of antiquity, that human ſacrifices were by no means uncommon in that country, and that the fatal proceſs conſiſted in burning the ill-fated victims alive upon a high-altar; in order moſt probably that their aſhes, after the ſacrifice, might be the more widely projected by the prieſts over the neighbouring diſtrict, and thus the bleſſing, for which it was made, might become the more extenſively diffuſed. India has been likewiſe remarkable for her Pagodas. The principal parts in theſe buildings are generally conſtructed of a pyramidal form, and they were once diſtinguiſhed by the ſame inhuman rites; which, as they have been generally prevalent, have fully verified the words of the inſpired Writer, that "the earth was "full of darkneſs and cruel habitations." Whatever altera-

tion may have taken place in the ceremonies attending theſe cruel rites, through the different opinions and cuſtoms of people, who have been ſeparated for many ages from each other, beyond the poſſibility of enjoying any communication; yet, it is manifeſt that the rites themſelves are radically the ſame. In almoſt every inſtance fire is one part, and indeed a principal ingredient in the ſacrifice; the chief exception I recollect to have heard of, is to be found among the iſlanders of the Pacific Ocean: theſe ſavages do not apply fire to any part of the human victim, yet they apply it largely to the carcaſes of other animals ſacrificed at the ſame ſolemnity. But notwithſtanding the variety of ceremony which, *in this reſpect*, may be obſerved in different quarters of the globe, it ſeems to be a fact of the higheſt certainty, that they all originated in one common inſtitution. The ſpecies of temple in which theſe rites have been every where performed, is an additional argument in proof of the ſame thing. Whatever intercourſe might have ſubſiſted between Egypt and India in the firſt ages, though I am ſtrongly induced to believe that it was by no means ſufficient to have effected any alteration either in the political ſyſtem or eſtabliſhed religion of either country; yet it is certain that none has ſubſiſted between either of them and the continent of America, or the iſlands in the great Southern Ocean. From all which I think we may be aſſured, that the principles and rites of religion, ſo

prevalent

SECT. VI. PART IV.

prevalent in all theſe countries, and ſo highly analogous to each other, muſt have originated in one common ſtock; and have iſſued from that common receptacle of idolatry and impiety, from which even confederate wickedneſs could not prevent a diſperſion.

The Cuthites the moſt diſtinguiſhed race of the Ammonians.

Such, then, was a part of the religious ſyſtem, cultivated at firſt by the Ammonians and their adherents in the region of Shinar, and propagated by them, after their diſperſion, in all parts of the terraqueous globe. But that branch of this great family, which ſtands moſt diſtinguiſhed in the annals of mankind, were the deſcendants of Chus. The firſt grand apoſtacy againſt the decrees of Heaven made its appearance among his offspring. They were the firſt inſtitutors of the idolatry of the Eaſt, and the moſt zealous ſupporters of it in all their peregrinations.

Their ſacred edifices.

Whenever this people ſettled in regions, where there were no natural elevations ſuited to their ideas of this mode of worſhip, they contented themſelves with the rearing of artificial mounds, either of ſtone, or earth. Thoſe of the higheſt antiquity, which were conſtructed with ſtone, were commonly of the pyramidal form; thoſe of earth were conical. On the latter of theſe they frequently erected towers and temples; ſuch for inſtance, in all probability, as thoſe of the Cyclo-

A diſtinction between them.

pians in Sicily, and the Læſtrygones in Latium, who are repreſented as people inhuman to the laſt degree in their diſpoſition, and employing every art to ſeduce the unwary mariner to their coaſts, in order to deſtroy him. The former were merely the high-altars, on which the wretches, devoted to death by the rage of a ſanguinary ſuperſtition, were deſtined to meet their fate. Theſe eminences however, in both caſes, when they were furniſhed with every neceſſary apartment for the reſidence and purification of the prieſts, and when the implements of their idolatry were placed upon the ſummits, were always conſidered as conſecrated ſpots: upon them they offered their ſacrifices to the Solar Orb, and made their obſervations on the hoſt of heaven: and near them, it is probable, they ſolemnized their funeral rites, of burning the bodies of the dead. But I am little diſpoſed to expatiate any farther upon thoſe abominable ſacrifices, which they uſed occaſionally to offer upon theſe elevations, and which have cauſed them, in after ages, to be excluſively miſtaken for ſepulchral monuments. Theſe are atrocities which have, in general, been happily baniſhed from the world; and even in India, the vindictive Callee herſelf has been long ſince glutted with the blood of human victims: but wherever the mild genius of Chriſtianity has humanized the affections of mankind, wherever even any counterfeit of this ſacred ſyſtem has at all prevailed, there theſe execrable rites have entirely ceaſed;

SECT. VI. PART IV.

ceaſed; and men have been taught, that there are more effectual methods of appeaſing the Deity than by the ſacrifice of each other.

Religion extravagant in the firſt ages.

The worſhip which was performed at theſe *Hill-altars* (for ſo they are admirably termed by the tranſlators of the Pſalms*), appears to have been carried to a much greater degree of extravagance in very early ages of the world, than in thoſe which have ſucceeded within the accurate ken of hiſtory. Without doubt, in thoſe diſtant times, it was in every reſpect correſpondent with the vaſtneſs and ſublimity of the altars themſelves; and ſtood diſtinguiſhed by all that zeal, which we may conceive to have animated the breaſts of thoſe, who, as they conſidered themſelves almoſt the firſt, were alſo ambitious of tranſmitting their names with renown to the lateſt generations of men.

The vaſtneſs and curioſity of the temples.

Of all the monuments, which are referable to the moſt remote antiquity, the artificial Tuph are thoſe which moſt excite our ſurpriſe, and arreſt our attention. The firſt of theſe, which the pen of the hiſtorian has celebrated, but of which the attacks of the elements, and the waſte of ages have deſtroyed every trace, was that which the Cuthites, and their confederates, had erected on the plain of Babylonia. This,

* Pſalm lxxviii. v. 59, Prayer-book tranſlation.

it

it will eaſily appear, was the Typhoëus of Ovid; whom, in conſiſtence with an ancient tradition, that poet has ſuppoſed to have deſcended into Egypt; which, indeed, he figuratively did, by perpetuating his form in that of the Egyptian pyramids. Theſe ſtupendous fabricks come next, it is probable, in point of time; and they were erected by the ſame people, and for the ſame religious purpoſes. And hence analogy in form would be an eaſy inference, if we had even no other authorities to produce in proof of the ſame point. Of the ſame deſcription alſo are ſeveral of the moſt ancient Pagodas of India; as well as a curious pyramidal temple of the Sun and Moon at Mexico *, which, as I have already obſerved †, is the more remarkable, becauſe it ſeems to point out, in what country the Americans firſt caught the Sabian ſuperſtition, and, conſequently, from what family they in all probability derived their extraction.

Tuph, one common denomination for them.

After what has been already advanced upon this ſubject, there can remain little doubt, but that all theſe ſtructures were anciently denominated Tuph: and becauſe there exiſts ſome degree of reſemblance between the blazing ſummit of one of theſe altars at the time of ſacrifice, and that of a volcano

* An engraving of this intereſting object is preſented to the public by Mr. Maurice, in the third volume of his Antiquities of India.

† See page 411.

SECT. VI. PART IV.

during an eruption; for this reaſon Typhoëus has been particularly conſigned to Ætna, and the Giants or Titans in general to ſome Phlegraïc region. Toophooa is to this day the name among the natives for a volcanic iſland in the Pacific Ocean *; and this circumſtance affords another ſtriking argument of the great antiquity of the term, as well as the primary method of its application. The elevations known by this name were generally conſecrated to the Sun, and therefore received an addition to their name of On, or Ees, and Is: whence the terms Typhon †, Typhoëus, and (Typhis or) Tiphys.

The probable reaſon of their different forms.

It has been already obſerved that theſe high places were, in general, either pyramidal or conical: they were therefore intended to bear as near an analogy as the ſtate of architectural ſcience would admit, to what was conceived to be the proper motion of the rays of light, or the emanations from the object of ſupreme adoration.

Of the pyramidal.

The pyramidal, whoſe dimenſions have been ſo much the admiration of mankind in ſubſequent ages, were evidently deſigned, by thoſe who conſtructed them, to repreſent a pencil

* See Cook's Voyage, vol. i. p. 238. Toophooa is Tuph-Aia, *the place of the Tuph.*

† In Egypt the unfortunate victims, whoſe fate it was to periſh in flames upon the ſummits of theſe altars, were called *Typhonian.* Plutarch de Iſid. et Oſirid.

of

of rays, diverging amply from a point on high; or, in other words, the genial and widely-extending influences of the GOD of Light.

Of the obeliſcal.

Their obeliſks, which were alſo ſacred ſtructures of the pyramidal form, but diverging from the vertex in a much leſs degree than the former, conveyed the idea of a divine ſuperintendance confined to ſome particular ſpot, to the place, it may be, for a ſmall diſtance ſurrounding the pillar. There are two remarkable ones erected, one on each ſide the portal of the great temple of Luxore, in Upper Egypt; and the intent of their being placed in theſe ſituations ſeems to have been, that they might convey to the minds of the worſhippers a greater conviction of the peculiar ſanctity of every part of that enormous building.

Of the parallelopipedal.

Laſtly, their quadrangular towers, if any ſuch were ever erected in the times of remote antiquity, were in reality only pyramids, whoſe divergence was evaneſcent; and (if we exclude the cylindrical tower) were certainly the beſt indicative, which could have been invented, of a direct and immediate influence. As ſuch, we may conceive their uſe to have been principally confined to the purpoſes of national defence.

Objection anſwered.

It may, perhaps, admit of enquiry, for what purpoſe theſe

SECT. VI. PART IV.

edifices were erected of a pyramidal inſtead of a conical form; ſince the rays of light, proceeding from any luminous object, are equally divergent in every direction, and will always compoſe pencils of a conical figure. But little difficulty will ariſe from this inconſiſtency, when it is conſidered that the Babylonians and Egyptians united much phyſical theory with their theology; that the latter people derived many of their philoſophical notions from Chaldæa; that the tower of Babel was the firſt obſervatory of any conſequence ever founded; that the pyramids of Egypt ſupplied, in part, a ſimilar poſt in after times; and that their ſides are directed to the cardinal points of the compaſs, while their quadrilateral is a form ſymbolical of the elements.

Tiphys, the Argonautic pilot—who?

The term Tuph-Is has evidently given riſe to that of Tiphys. This was the poetical name for the pilot of the ſhip Argo, in the Argonautic expedition; but was, in reality, no other than a title for thoſe ſacred towers, which the firſt colonies of the Cuthites in Greece, Italy, Sicily, Africa, and Iberia, erected upon the ſea-coaſts; and which anſwered the double purpoſe, of guiding the wary mariner during the darkneſs of the night, and of preſerving alive the hallowed fire for the celebration of their religion. Theſe beacons were always furniſhed with the grand receptacle for fire upon their ſummits. And the cruelties of the prieſts, who attended ſuch Pyratheia,

Pyratheia, have been the ſubject of much and merited execration: for the ſtrangers, who had the misfortune to be caſt upon their coaſts, were devoted to immediate deſtruction, inſtead of enjoying the comforts of hoſpitality, and the rights of human nature.

Typhoëus and Typhon.

The appellations Tuph-On, and Tuph-Ees, have been changed by the Greeks into Τυφων, and Τυφωεὺς; and, by an analogy of error with the caſes already mentioned, the lofty piles denoted by them have been perſonified, and therefore transformed into giants. They are juſtly ſuppoſed, however, to have been of the Titan race; for they were Tith by conſtruction.

Typhoëus—where buried.

There are many memorials of antiquity, which ſerve to demonſtrate that the Iſland of Sicily was very early inhabited by a colony of Cuthites; and it is on this account that Ovid has repreſented Typhoëus in a ſtate of inextricable confinement under that region:

> Vaſta giganteis injecta eſt inſula membris
> Trinacris, et magnis ſubjectis molibus urget
> Æthereas auſum ſperare Typhoëa ſedes *.

In this reſpect Virgil has manifeſtly differed from Ovid; for he ſuppoſes the monſter to have been buried by Jupiter under

* Ovid. Metamorph. lib. v. ver. 346.

SECT. VI. PART IV.

an iſland which he calls Inarime; which is properly the Iſchia of the moderns, and about eighteen miles from Naples, in the Bay of Puteoli:

Tum ſonitu Prochyta alta tremit, durumque cubile
Inarime Jovis imperiis impoſta Typhoëo *.

But in giving this account he has implicitly followed Homer, excepting only the name of the iſland; for, either through ignorance, or miſtake, he has called it Inarime—

Γαια δ' ὑπεσοναχιζε, Διι ὡς τερπικεραυνῳ
Χωομενῳ, ὁτε τ' ἀμφι Τυφωεϊ γαιαν ἱμασσῃ
Ἐιν Αριμοις, ὁθι φασι Τυφωέος ἔμμεναι ἐυνάς †.

The name therefore of the iſland was Arime. But it is a matter of very little conſequence where, in this part of the world, Typhoëus was ſuppoſed to have been buried; for all theſe quarters were occupied by colonies of the ſame people, who

* Æneid, lib. ix. ver. 715.

† Iliad, lib. ii. ver. 783. Mr. Pope's tranſlation of this paſſage is rather unintelligible; for it is difficult to determine why he has diſtinguiſhed ſo particularly between Typhon and Typhoëus, contrary to the obvious ſenſe of Homer—His words are as follows:

Earth groan'd beneath them; as when angry Jove
Hurls down the forky light'ning from above,
On Arime, when he the thunder throws,
And fires Typhoëus with redoubled blows,
Where Typhon, preſt beneath the burning load,
Still feels the fury of th' avenging God.

every

every where erected their altars, and eſtabliſhed their religion: ſo that he might have been found in any diſtrict throughout them—not by the labour of exploring the interior receſſes of *his mother Earth*, but by the application of a patient and candid inquiry.

His crime.

That verſe of Ovid,

Æthereas auſum ſperare Typhoëa ſedes,

ſo fully explains the crime of Typhoëus, and ſo completely correſponds with the deſign which the ſacred writers, as well as other hiſtorians, have attributed to the builders of Babel, that it is almoſt impoſſible to miſtake the fact in which this fiction has originated. It is a fable which related primarily to the erection of Babel, that tower, whoſe ſummit, it was intended, ſhould reach to the very heavens *, but which was overthrown by the weight and weakneſs of its own immenſity: but it has alſo been transferred to thoſe prodigious fabricks, which were conſtructed ſoon after by the ſame people, and for the ſame purpoſes, in Egypt; and likewiſe to thoſe lofty towers or temples, which they conſtructed in other places with the ſame intentions, after they had been reduced to the neceſſity of abandoning that country.

The origin of the fable reſpecting him.

Typhoëus, like the Alcyon of Pindar, was of an enor-

* Geneſis, ch. xi. 4.

mous

SECT. VI. PART IV.

Inſtances of poetical hyperbole.

mous ſtature: but if a conteſt had ariſen between this writer and Ovid, who ſhould have obtained the palm of ſuperior mendacity, no one, I think, will withhold it from the unrivalled exertions of the Roman. Pindar ſeems to have been too modeſt for ſucceſs; he contents himſelf with merely telling us in general terms,

——— Βεβοταν, ερεῖ ισον
——— Αλκυονη *;

whereas his antagoniſt has deſcended into all that minuteneſs, which we are taught to expect only in the accuracy of deſcription; he has exhibited to a nicety the very poſition of his limbs in their imaginary ſtate of living entombment, and has deduced the ſolution of an intereſting phenomenon of nature from the violence of his ſtruggles to get looſe.

Nititur ille quidem tentatque reſurgere ſæpè:
Dextra ſed Auſonio manus eſt ſubjecta Peloro;
Læva Pachine tibi, Lilybæo crura premuntur;
Degravat Ætna caput: ſub qua reſupinus arenas
Ejectat, flammamque fero vomit ore Typhoëus.
Sæpe remoliri luctatur pondera terræ,
Oppidaque, et magnos devolvere corpore montes:
Inde tremit tellus, et Rex pavet ipſe ſilentium †.

Alcyon and Typhoëus were ſuppoſed, it is true, to be two

* Pind. Iſthm. od. vi. v. 47. † Ovid. Metamorph. lib. v. ver. 349.

different

different perſons; but who could have thought that the ſame race ſhould have produced giants of ſuch unequal dimenſions! and well might the poet aſſert, upon a review of the hideous monſter his imagination had conceived, that he even ſtruck terror into the infernals themſelves!

Corollary.

At the ſame time it cannot but be obſerved, that the vaſt diſparity, which ſeems to ſubſiſt between Alcyon and Typhoëus, favours in the ſtrongeſt manner an idea already advanced *—that the latter was a perſonification of the temple of the Deity, while the former was only a magnified and diſtorted reſemblance of ſome of his prieſts.

* See page 378, and 396.

SECTION VII.

A further Developement of the Titan Hiſtory.

SECT. VII. Recapitulation.

THUS far there has been an endeavour to diſtinguiſh truth from fable. We have taken a view of the dark ſide of the character of the Cuthites, and have ſeen them a people devoted to an idolatrous ſuperſtition, and experiencing, in a moſt remarkable inſtance, the righteous judgment of heaven. We have obſerved them evincing their zeal for their religion at firſt, among other methods, by the moſt horrid of all ſacrifices, and only diſcontinuing them by degrees, in proportion as the increaſe of civilization, or the influence of better principles, cauſed this enthuſiaſtic fervour to abate. Their temples, likewiſe, and ſacred ſhrines are ſuch, as have excited the admiration of mankind in every ſucceeding age; and contributed, in no ſmall degree, to obſcure the face of hiſtory by the fables, to which they have given riſe.

But from the very fictions which have been founded upon a cor-

SECT. VII.

The Cuthites a very conſiderable people in early times.

a corrupted tradition, and applied by the claſſic writers of Greece and Rome ſo much to their diſadvantage, it is certain that they muſt have been a very conſiderable people in the earlieſt times. What elſe indeed are we authorized to conclude, when we perceive them repreſented by the moſt ancient authors, as waging war againſt heaven itſelf, aſpiring after the immortality of GODS, and requiring even the vengeance of Jove himſelf to quell them. As a further proof, however, of their renown in remote antiquity, as well as of the very great conſiſtency of poetical effuſions (for, to the confuſion of all early events, the poets were the firſt hiſtorians), they have alſo been celebrated, by the ſame writers, as men, whoſe worthy acts have juſtly entitled them to the dignity of GODS—they have been even inveſted with all the glories of divinity.

Hercules—the certainty of his hiſtory.

No one can be ignorant in what terms the Herculean labours have been deſcribed, or in what light they have been conſidered; that they have conferred immortality upon their reputed author, and honoured him with a place among the conſtellations in the heavens. The Herculeans, notwithſtanding, were only various colonies of the Cuthites; ſome of whoſe ſettlements were founded in thoſe parts of Africa and Europe, which bordered on the ſtraits of the Mediterranean; and whoſe very name bears an evident alluſion to the

SECT. VII.

The derivation of his name.

peculiar rites of their religion: for from Ur-Cal-Es, or *an eminence dedicated to the effulgence of fire*, the Grecians have formed Ἡρακλης, and the Latins Hercules *.

His parentage.

If we attend only to the lineal deſcent of Hercules, it is worthy of remark, how nearly the names of his imaginary anceſtors coincide with his own, in reſpect to their general import.

Jupiter—who?

He was fabled by the Greeks to be the ſon of Jupiter by Alcmene; and they derived this fable from the Egyptians: for it appears that he had been honoured with divine worſhip in Egypt from time immemorial †. But the Egyptian name of Jupiter was Ammon ‡, that is Am-On, or *Ham the Sun*. And Alcmena, who is otherwiſe ſtyled Alcumena §, is no other than the Al-Cu-Men-A, or *place of the temples of the Arkite*

* A very ſtriking proof in favour of this derivation may be deduced from the great variety of opinion which exiſts among Grecian etymologiſts reſpecting the real import of this name.

† Sacratiſſima et auguſtiſſima Ægyptii Herculem religione venerantur, ultraque memoriam, quæ apud illos retro longiſſima eſt, ut carentem initio colunt: ipſe creditur et Gigantas interemiſſe cum cœlo propugnaret, quaſi virtus Deorum. Macrob. 1. Saturn. 20.

‡ Ἄμμων γαρ Αἰγυπτιοι καλεουσι τον Δια. Herodot. lib. ii. c. 42.

§ Hæc urbs eſt Thebæ: in illiſce habitat ædibus
Amphitruo, natus Argis et Argo patre,
Quî cum Alcumena eſt nupta, Electri filia.
Plautus apud Prologum in Amphitruonem.

Deity;

SECT. VII.

Alcmena—the analyſis of her name.

Deity; and appears to have been only a title for a part of Egypt in far diſtant ages, that region moſt probably which lay towards the vertex of the Delta, and included the ancient Memphis, and the neighbouring pyramids. I have already obſerved, that a creſcent was, for many centuries, a ſymbol of the Ark. It is ſtill in exiſtence in Turkey as a religious type, either of the ſovereign power of the Deity, or of a portion of that power delegated to man. As ſuch it is placed on the higheſt pinnacles of the moſques, and worn upon the head of the firſt officer of ſtate in that country. This cuſtom, however, is only a relick of that profound veneration, which, in early times, was generally felt for the memory of the Ark: but the original meaning of the ſymbol appears to have been long ſince totally loſt. It was at firſt intended to perpetuate the memorial of the deluge, and the preſervation of that patriarchal family which has ſince extended population to every habitable part of the earth. But it ſoon became an idolatrous device; for when the offſpring of Ham, declining from the worſhip of the true GOD, eſtabliſhed a ſyſtem of falſe worſhip, theſe primitive patriarchs, as well as the Ark in which they had been preſerved, were admitted to divine honours. And this Arkite Deity was, among other appellations, denominated Men, Man, Men-Es *, or *the*

* See pages 268—273, and 322. There is alſo a further account of theſe terms to be met with in the Analyſis of Heathen Mythology, vol. ii. p. 441, 310, and elſewhere in the ſame work.

Moon.

SECT. VII.

Moon *. Menes is ſaid to have been the firſt of mortals who reigned in Egypt †; but it is pretty certain he was only the deity, to whom the diſtrict I have juſt mentioned was particularly ſacred ‡. When therefore it is aſſerted that Hercules was the offſpring of the Sun, and the region conſecrated to the Moon, or Iſis (for the rites of Iſis were plainly Arkite), what other inference can be drawn from the fable, than that the Ur-Cal-Es was only the reſult of the modes of worſhip there eſtabliſhed; that is, the temples which were erected from the ſacred ſoil for the purpoſe of their celebration?

Hercules—for what originally deſigned.

But Hercules was principally the temples of the Sun; for he was always conſidered as the ſupreme object of oriental adoration. And beſides, the connection of Jupiter with Alcmene was of an illegal kind, if any law could bind the GODS; for he ſeduced her under the appearance of Amphitryon her huſband, and during his abſence at the wars. But in the name of Amphitryon we may eaſily diſcover Am-Phi-Tur-On, or *the oracular temple of Ham the Sun*, according to

* It is a curious circumſtance that, in the Friendly Iſles, the term for a month is Maheena, ſo ſimilar to the Greek Μην, that there can be no doubt of their having had the ſame origin. See Cook's Voyages, vol. iii. Appendix No. 3. p. 530.

† Βασιλευσαι δε πρωτον ἀνθρωπων ἐλεγον MHNA. Herodot. lib. ii. c. 4.

‡ See page 269, 272.

the

the model of which, it is probable, the Hercules were conſtructed *.

SECT. VII.

An expoſition of the fable reſpecting Amphitryon.

The upper part of Delta was that which was firſt ſeized by the ſhepherds when they invaded Egypt; and it was then the only part of that tract of land which had entirely emerged from the deep. Here they conſequently firſt eſtabliſhed the rites of their religion; but they ſoon after over-ran the whole of the upper part of the country, ſtill propagating the ſame principles. And from this circumſtance it is clear, that their Hercules muſt have been ſome of the firſt temples they erected there * ; and that they muſt have been even in being before the rearing of any pyramid, which would certainly be a work of conſiderable time. But the pyramids, as I have endeavoured to prove, were conſtructed upon the ſame principle as that tower in Chaldæa, whoſe overthrow had effected their diſperſion; ſo that, if we advert to the fictions to which this tower has given birth, we ſhall eaſily perceive the truth of that part of the Grecian fable which informs us, that Hercules was brought into the world before the arrival of Am-Phi-Tur-On from the Titan war.

Corollary.

The Hercules were therefore mounts of earth, either conical, or pyramidal, upon which the Cuthites in Egypt ſtill

* * The truth of theſe paſſages will more fully appear from ſome ſubſequent obſervations.

continued

SECT. VII.

continued to perform the various ceremonies of their religion, while as yet the pyramids had no exiſtence. But, of the two forms I have mentioned, I ſhould rather ſuppoſe that theſe temples, or high-altars, were of the pyramidal; partly, becauſe this people at that time had combined many phyſical, and particularly aſtronomical, theories with their theological; and partly, becauſe Jupiter is ſaid to have aſſumed the appearance of Amphitryon.

The fictions reſpecting Alcæus.

Amphitryon was the ſon of Alcæus, from whom Hercules alſo is repreſented as taking the name of Alcides. Alcæus, however, is the ſame as Al-Ca-Es, *the temple of the* God *of Light*. The tradition, therefore, which has denominated Hercules *Alcides*, is a convincing proof of the propriety of that claſs of terreſtrial objects, to which we have referred him.

Hercules was alſo the father of another Alcæus, from whom he is likewiſe ſaid to have derived the title of Alcides; and this double reaſon for his obtaining this appellation is a ſtill ſtronger argument in proof of the ſame point. But Diodorus Siculus has even proceeded farther towards a diſcovery of the truth; for he informs us, that in Greece Alcæus was the original name of Hercules himſelf*. And it is a remarkable

* Diodor. Sicul. vol. i. p. 28. Αλκαιον εκ γενετης καλουμενον, υστερον Ηρακλεα μετονομασθηναι.

circumſtance in addition to this, that the Alcidæ were admitted to the honours of divinity among the Lacedæmonians *; though it is certain, from their very appellation, that they were only the prieſts of the high-places, of Alcæus, or Hercules, of whom they were the ſuppoſititious deſcendants †. As he was the reputed GOD of ſtrength, it is reaſonable to believe that the Lacedæmonians, above all the other people of Greece, would idolize his poſterity. SECT. VII.

It will however appear, in the ſequel, that Hercules was a term by no means confined to thoſe particular elevations juſt mentioned, but applicable to all the Ammonian temples in the firſt ages, of whatever deſcription, caverns perhaps alone excepted.

The names of the pillars of Hercules.

But, in addition to what has been urged in relation to his pedigree, the very names of thoſe promontories, which are commonly called *the Pillars of Hercules*, ſeem ſtrongly to corroborate the juſtice of the etymology which we have aſſigned to his name.

Calpe.

One of theſe was anciently denominated Calpe; which is a derivative from Ca-Al-Phi, that is Calpi, by the uſe of an

* Αλκειδαι, Θεοι τινες παρα Λακεδαιμονιοις. Heſychius.

† In the ſame manner as *the Prieſts of the Sun* have, in many countries, been entitled *the Children of the Sun*.

SECT. VII.

ellipſis, and a diſmiſſion of the aſpirate. Theſe were liberties very commonly taken by Greek writers with old Ammonian words, when they retained the ſound after having loſt the ſenſe. It ſignifies *the oracular temple of the Deity*; and was applied to a celebrated tower which, Strabo informs us *, was erected by the people of Rhegium as a land-mark, at the mouth of the ſtrait through which the paſſage led to Sicily. This pillar appears to have given its name to the whole promontory on which it is founded; and the modern name

Gibraltar.

Gibraltar, which ſeems indeed, by decompoſition, to be much more ancient than perhaps is generally ſuſpected, will ſufficiently point out the diſtinguiſhing characteriſtic of the deity to whom it was dedicated, and who was there ſuppoſed to communicate an oracular influence. For it is literally Gib-Ur-Al-Tar, that is, *the hill Tor of the God of Fire.*

Abyla.

Oppoſite to this, on the coaſt of Mauritania, there was another tower equally celebrated in remote antiquity, and erected for the ſame purpoſes—of aſſiſting the navigation of the ſtraits, and ſupplying the place of an oracular temple. This alſo gave its own appellation to the hill on which it was founded. It was termed Abyla, or Αβυλη, in honour of the

* Εθος γαρ παλαιον ὑπηρξε το τιθεσθαι τοιυτυς ὁρυς, καθαπερ ὁι Ῥηγινοι την ςηλιδα εθεσαν, την επι τῳ πορθμῳ κειμενην, πυργον τι. Και ὁ Πελωρος λεγομενος πυργος αντικειται τῃ αυτῃ ςηλιδι. Strabo, lib. iii.

SECT. VII.

Ab-El, or *God the Parent of all things*, whoſe worſhip was there eſtabliſhed. And, to leave no doubt upon the mind reſpecting the deity Ab-El, we are informed by Strabo, in the paſſage above alluded to, that the tower was alſo denominated Πελωρος; which is no other than an intimation that it had been dedicated to El-Orus, who was the Egyptian deity Orus, or *the Sun* *.

Pelorus.

Origin of the Heraclidæ in Greece and Europe.

That indeed the Heraclidæ, who colonized theſe parts, as well as the ſame race in Greece, were of Cuthite extraction, and had actually emigrated from Egypt, may be amply proved from the beſt authorities. We have already ſeen that they preſerved, with the utmoſt devotion, the titles of their deities, and the rites of their religion. One of the titles was Orus, and the rites were thoſe of Hercules, both of whom are ſaid by Herodotus † to have been principal Gods in Egypt. Hercules, however, conſidered as a title, was only a denomination for the deity derived from the mode of his worſhip; and, as a perſon, ſeems, by a ſtrange proſopopoëia, to have been a ſubſtitution of the deity inſtead of his temple: for, without doubt, it was originally a proper appellation of the place where Orus was worſhipped, and one term among others by which they denominated thoſe ſacred mounts and towers which they

Hercules—how miſtaken for a perſon, or title of the Deity.

* Pelorus is literally P'-El-Orus—*the Oracle of the God Orus.*

† Herodot. lib. ii. c. 144, 145.

SECT. VII.

reared in honour of the Sun; many of which the Herculeans erected in Egypt firſt, and afterwards along the coaſts of Iberia and Mauritania, and, in ſhort, wherever they ſettled. This people appear, in fact, to have derived the very name under which they paſſed from this mode of religious worſhip which they invariably adopted.

The origin of this error.

This miſapplication of terms is to be juſtly attributed to the early Greek writers; and, as we muſt have already remarked, it was a ſpecies of error by no means uncommon among them. Neither was it unnatural that, after their country had been long benighted by the groſſeſt darkneſs, and they began at laſt to feel the chearing dawn of literature, they ſhould make every effort to bury in oblivion the unpleaſing remembrance of their late barbarity; and, urged by the vanity of a ſuddenly growing greatneſs, ſhould likewiſe be deſirous of aſſerting their pretenſions to an unfathomable antiquity, while they were but, as it were, commencing their career in political celebrity. Theſe things they did; and they were not ſingular in their ambition. It has been the foible of the moſt renowned nations in ancient times. The aſtronomers of Babylon, when Alexander the Great took that city, reckoned no fewer than 473,000 years from the firſt beginning of their obſervations *. The Chineſe carry back their calculations in

The pretended antiquity of ancient nations.

aſtronomy

* Diodorus Sicul. vol. i p. 145. Theſe men of ſcience ſeem to have been aware

SECT. VII.

aſtronomy much farther than the time of the deluge *. The inhabitants of India, in their Jogues, trace back the period of human exiſtence to the enormous diſtance of 7,205,000 years †. And the Egyptians refuſed to acknowledge any nation

aware of a variation in the angle which is contained between the ecliptic and equator; and to have likewiſe aſcertained, in ſome meaſure, the rate of this variation. For if we ſuppoſe that the ecliptic was once perpendicular to the equator, and that it afterwards began to move towards it, according to the rate of 1 minute in about 117½ years, the 473,000 years, juſt mentioned, will agree very nearly with the diminution of the angle which had taken place in that time, and reduced the obliquity to 23° 16′. And if to this we add the proportionate decreaſe of 17′, which has obtained ſince the taking of Babylon, it will reduce the obliquity to 23° 33′—an angle which differs very little from the truth. The fallacy however of this pretended antiquity is apparent from this circumſtance—that the obliquity of the ecliptic does not increaſe at the rate of 1 minute in 117½ years, but at that rate in about 100 years.

The firſt hint upon this ſubject was probably ſuggeſted in the Act. Erudit. Leipſic. for the year 1719, at page 293. The words of the writer are as follows:—Equidem mihi non perſuadeo, ipſos obſervationes tam antiquas habuiſſe; ſed quod locum huic commento dare potuit, nihil aliud eſt, quam longiſſima aliqua motus cujuſdam cœleſtis periodus, ad cujus initium principium obſervationum ſuarum referebant: nulla autem tam diuturna, quam obliquitatis eclipticæ mutatæ, periodus reperiri poteſt.

* Du Halde's Hiſtory of China—Goguet's Diſſertation on Chineſe Chronology, &c. vol. iii. p. 302, of his Origin and Progreſs of Arts, Sciences, and Laws among the Ancients.

† The fable of the golden age, as well as of thoſe which followed it—the ſilver, the brazen, and the iron—was not peculiar to Greece and Rome. "The Hindoos," ſays Mr. Halhed, "reckon the duration of the world by "*four Jogues*, or diſtinct ages."

"Firſt—*The Suttee Jogue* (or age of purity) is ſaid to have laſted 3,200,000 "years; and they hold that the life of man was in that age extended to "100,000 years, and that his ſtature was 21 cubits."

"Secondly

SECT. VII.

nation prior to themſelves except the Phrygians; till indeed the reign of Pſammitichus, they are ſaid to have imagined themſelves the firſt of men *.

The

"Secondly—*The Tirtāh Jogue* (or age in which one third part of mankind "were reprobate), they ſuppoſe to have continued 2,400,000 years; and that "men then lived to the age of 10,000 years."

"Thirdly—*The Dwāpāār Jogue* (in which one half of the human race be-"came depraved) endured 1,600,000 years; and men's lives were reduced to "1000 years."

"Fourthly—*The Collee Jogue* (in which all mankind were corrupted, or "rather leſſened, for that is the true meaning of *Collee*) is the preſent æra, "which they ſuppoſe ordained to ſubſiſt 400,000 years, of which nearly 5000 "are already paſt; and man's life in this period is limited to 100 years **."

Such are the pretenſions of the Hindoos to the fathomleſs antiquity of 7,205,000 years! There is, notwithſtanding, ſomething ſo fanciful in the proportions they have given, that, independently of any other conſiderations, their probability is greatly diminiſhed. Thus, the durations of theſe ages, excepting the laſt, follow the order of this ſeries—

32,24,16,—(4);

and the total age of the world to the final conſummation will be

$$\overline{8 + 6 + 4 (+ 1)} \times$$

400,000 years.

Alſo the limits of human life in theſe different ages are reſpectively as the terms of the ſeries 1000, 100 10, 1.

But this ſtatement is certainly too artificial to be entitled to any credit.

* Herodotus, lib. ii. c. 2.

But what are all theſe extravagancies when compared with thoſe of the Ceyloneſe. This people eſtimate the duration of the world by the reigns of Booden; and every one of theſe they have computed in the following manner:—There is a great hill in Ceylon of about half a mile in perpendicular altitude, and about ſix miles in circumference at the baſe; and from this a

** See page 38 of the Introduction to Mr. Halhed's Tranſlation of the Code of Gentoo Laws.

bird

SECT. VII.

General errors in the ancient hiſtory of Greece expoſed.

The great confuſion which has every where obſcured the Grecian hiſtory of remote times, muſt in great meaſure be aſcribed to the prevalence of this ſpecies of vanity. For the early achievements of whole colonies have been generally attributed, in after ages, to ſome either real or imaginary leader, whom they have ſuppoſed to have been their anceſtor, and have therefore loaded with the honours of heroiſm or divinity: and the denominations, by which theſe colonies have been diſtinguiſhed, are frequently aſſigned as the proper appellations of their reputed chieftains. But they were in general, as we have already ſeen in ſome few inſtances, names derived only from the places of their worſhip, and the peculiar rites of their religion—they were terms, which, having loſt almoſt every evidence of their original import in a long ſeries of dark ages, were expoſed to every miſapplication, which vanity might dictate, or incurious ignorance approve.

Particular inſtances of error—

Inſtances of the truth of theſe obſervations occur in the names of almoſt all thoſe perſons, who are ſaid to have been founders of the ancient ſtates of Greece: and we cannot but obſerve ſuch an analogy of import between them, as ſufficiently developes the fables which are grounded upon them.

bird once in 1000 years takes one grain of ſand to a certain place; and it continues to do ſo every thouſandth year, till the whole hill is removed. According to their chronology, the world is now in the third reign of Booden. Philoſoph. Tranſact. No. 282.

It

SECT. VII.

in Cadmus, in Cecrops, in Pelops, in Hercules.

It will appear that the Cadmians, and not Cadmus, were thoſe who eſtabliſhed a ſovereignty at Thebes in Bœotia; that the Cecropians, and not Cecrops, were the firſt who founded the kingdom of Attica; that the Pelopides, without any direction from Pelops, *except perhaps that of his oracle*, planted the firſt colony in Peloponneſus; and that they were the Heraclidæ, and not Hercules, who performed, as far as there is any reality in them, thoſe prodigies of ſtrength, thoſe numerous and extenſive peregrinations, which have been attributed to him.

For the Cadmians derived their appellation from Ca-Ad-Am, *the temple of the ſupreme Ham*, or *the Sun*. This term, with the uſual Attic contractions, would become C'-Ad-Am, or C'-Ad-'m, from which was eaſily formed Καδμος, by ſubjoining the maſculine termination ος.

The Cecropians were thus ſtyled from Ca-Cur-Ops, *the temple of the ſovereign deity Ops*—the *Serpent God*. It is a term which, by the application of the Attic and Ionic dialects, would literally be changed into Ce-C'r-Ops, Κεκρωψ.

The Pelopides have borrowed their title from P'-El-Ops, *the oracle of the Serpent God*; and they alſo ſtyled the country where they ſettled Πελοποννησος, in honour of him, that is, *the Iſland of Pelops*.

Laſtly

SECT. VII.

Laſtly—the Heraclidæ, as we have already ſeen, aſſumed their name from Ur-Cal-Es, the temple of their GOD.

Colonies of the Heraclidæ.

And theſe laſt were undoubtedly a very renowned people in the times of remote antiquity. Among others of their ſettlements, "they built Tarteſſus in Bœtica, and occupied a great part of Iberia. They likewiſe founded Corunna in Cantabria, and Aleſia in Gaul, of which there are traditions to this very day. Some of them alſo ſettled near Arelate: others among the Alpes: alſo at Cuma and Heraclea in Campania. They were alſo to be found at Tyre, and in Egypt; and even in the remoteſt parts of India *." But I have particularly diſtinguiſhed them from all other colonies of the Cuthites, becauſe their imaginary leader is ſaid by Diodorus Siculus †, and Strabo ‡, to have aſſiſted in the Titan

Hercules concerned in the Titan war.

* See the Analyſis of Heathen Mythology, vol. ii. p. 73, under the article Hercules.

† Μετα δε ταυτα των περι την Παλληνην Γιγαντων ελομενων τον προς τες αθανατες πολεμον, Ἡρακλης τοις Θεοις συναγωνισαμενος, και πολλες ανελων των γηγενων, ἀποδοξης ἐτυχε της μεγιςης. Diodor. Sicul. vol. i. lib. iv. p. 261. edit. Weſſelling. As the ſtory of Alcyone had been transferred from Erech in Chaldæa, to Arcadia in Greece; ſo has this fable of Hercules, from the banks of the Euphrates to thoſe of the Thermaïc Bay. And Pallene has been pitched upon as the place of conteſt, becauſe it was ſituated in a Phlegrean or fiery region. There is little doubt that this was a ſacred ſpot, as the name itſelf (P'-Al-* Ain-Ai) diſcovers, and that a body of the Heraclidæ ſeized upon it for their own; hence, therefore, the converſion of this Babyloniſh into a Macedonian tale; for its primary alluſion is to the ruin of the tower of Belus.

‡ Strabo, lib. v. and lib. vi.

* P'-Al-Ain-Ai, Παλληνη, *the region of the oracular fountains of the deity.*

SECT. VII.

war, and to have rendered the moſt important ſervices to the Gods. He was indeed almoſt generally conſidered as a perſon of great ſtrength and ſtature, as well as of the firſt conſequence. He was the chief in that choſen band of heroes, who rendered themſelves ſo illuſtrious by the recovery of the golden fleece. In Scythia, near the river Tyras, they uſed to ſhew his footſtep, impreſſed in the ſolid rock, and of the length of two cubits *. Varro has reckoned up no leſs than forty of the ſame name, who were all of them reputed deities. And Herodotus has aſſerted, upon the teſtimony of the Egyptian prieſts, from whom he gathered all his knowledge of Egyptian antiquities, that though Hercules was accounted the laſt of the deities, who had been conſecrated in Greece, he was far otherwiſe among the Egyptians, by whom he was reputed the firſt in that order of deities, which was denominated the ſecond †.

Other legends reſpecting him.

Wherever indeed the Heraclidæ planted themſelves, both before and after their final evacuation of Egypt, there we ſhall always find ſome tradition of a Hercules peculiar to thoſe par-

Hercules, not one, but many.

* Ἡρακλεες φαινεσι ἐν πετρῃ ἐνεον, το ἐοικε μεν βηματι ἀνδρος, ἐστι δε το μεγαθος διπηχυ, παρα την Τυρην ποταμον. Herodot. lib. iv. c. 82.

† Ἐν Ἑλλησι μεν νυν νεωτατοι των Θεων νομιζονται ἐιναι Ἡρακλης, τε και Διονυσος, και Παν. παρ Αἰγυπτιοσι δε, Παν μεν ἀρχαιοτατος, και των οκτω των πρωτων λεγομενων Θεων, Ἡρακλης δε των δευτερων των δυωδεκα λεγομενων. &c.—Herodot. lib. ii. c. 145.

ticular

ticular ſpots. There was a Hercules Olympius *, Thaſius †, Tyrius ‡, Ægyptiacus §, Scythicus ‖, Celticus ¶, Græcus **, Romanus. Among many others, he had temples at Cynoſarges, Marathon, and near the Canobic branch of the Nile. That eſpecially in the latter place was honoured with uncommon privileges and prerogatives. It afforded an inviolable ſanctuary to the unfortunate, and ſecured the ſlave from oppreſſion. His oracle was there conſulted by the inquiſitive into futurity, and held in equal honour with thoſe of Apollo and Minerva, Diana, Mars, and Jove.

SECT. VII.

But that Hercules ſhould have remained the object of ſo much veneration in Egypt to the time of Herodotus, which muſt have been long after the Heraclidæ, who were of Cuthite extraction, had abandoned that country, is a ſtriking inſtance of the force of ſuperſtition upon the minds of the native Egyptians, and of their rigid adherence to ancient cuſtoms. The Herculean ſyſtem of worſhip, though at firſt introduced among them by their conquerors and oppreſſors, poſſeſſed

Traditions reſpecting him more accurate in Egypt than elſewhere.

* Herodot. lib. ii. c. 44.
† Ibid.
‡ Ibid.
§ Cicero de Nat. Deor. lib. iii. c. 16. Herodot. lib. ii. c. 145.
‖ Herodot. lib. iv. c. 59.
¶ Voſſius.
** Herodot. lib. ii. c. 43.

SECT. VII.

nevertheleſs ſuch faſcinating powers, that it ſtole upon their affections in the face of all diſadvantages; and was zealouſly cultivated by them, when it was no longer enforced by the imperious commands of foreign power. It was probably during the violent conteſts, which took place between this people and the Cuthite ſhepherds, that the real import of the name of Hercules became depraved; yet, notwithſtanding all the miſapplication it may have received, the preſumption is great, that the traditions retained reſpecting it in that country were in general more juſt than thoſe, which prevailed among other nations which paid him the ſame implicit honours.

Grecian etymologies reſpecting it.

As a partial inſtance of the truth of this latter obſervation, a reference may be made to thoſe etymologies, which the Grecians, in particular, have invented to account for this appellation. In few of theſe is there any thing at all applicable, either to his proper character, or real hiſtory. As he was one of the laſt of the deities adopted by them, and as his divinity pre-ſuppoſed either an alliance to ſome other deities, or the higheſt ſummit of attainable renown, they have therefore changed his true and original name into another, which might bear an eaſy alluſion to either of theſe ſuppoſitions. And this has been done by the trifling tranſpoſition of only two letters; for inſtead of Ur-Cal-Es, or Ηρκαλης, as it ought

SECT. VII.

to have been, they have taught us to read Ἡρακλης. And the lexicographers aſſure us with much ſerioufneſs, that this may either be derived from Ἡρως and κλεος, as if he were the glory of heroes; or Ἡρας and κλεος, becauſe he derived his chief celebrity from the hatred of Juno. Macrobius has indeed approached rather nearer to the truth, though by a method equally erroneous, ſince he has pretended to derive from Grecian a term of far more ancient origin. He aſſerts that Hercules ſignifies the Sun; for that he is the Ἡρας κλεος *, or Glory of the Air, that is, its illumination by the ſolar beams. Diodorus Siculus, however, has tranſmitted an account very different from any of theſe, and which carries with it every evidence of better information. After having ſtated that the original Grecian name of Hercules was Alcæus, he proceeds to account for that of Ἡρακλης upon the following principle—not that he acquired his renown by means of Juno, according to the common report of his time, but becauſe he zealouſly purſued the plans of the ancient Hercules, and therefore inherited both his fame and appellation †. And this is entirely conſiſtent with probability at leaſt, if we only draw aſide the veil of allegory; that is, if we make an allowance for the

* Macrobii Saturn. lib. i.

† Ὑστετον Ἡρακλεα μετονομασθηναι, ὐχ ὁτι δὶ Ἡραν ἐσχε κλεος, ὡς φησιν ὁ Ματρις, ἀλλ' ὁτι την ἀυτην ἐζηλωκως προαιρεσιν Ἡρακλει τῳ παλαιῳ, την ἐκεινυ δοξαν ἁμα και προσηγοριαν ἐκληρονομησε. Dioder. Sicul. vol. i. p. 28. edit. Weſſelling.

vulgar

SECT. VII.

vulgar error of ſuppoſing Hercules a perſon, and ſubſtitute the reſemblance of religious rites for analogy of plans. But the original deity of this name, here mentioned, was the Egyptian; and the Sicilian hiſtorian derived his authority from the Egyptian prieſts themſelves.

The name ſuffered little alteration among the people of Latium.

The rites of fire were probably at one time univerſally eſtabliſhed over the whole terraqueous globe; and the inhabitants of Latium, for ages before they received any poliſh from civilization, had been moſt religiouſly addicted to them. Hence they likewiſe had their Hercules; and as they were long deſtitute of thoſe motives to falſehood, which influenced the early mythologiſts of Greece, they have been likewiſe far more honeſt in the copy which they have made of this name from the original. The true ſignification of it was early loſt in thoſe barbarous ages; yet they attempted no alteration in it of any conſequence, and reſted fully ſatisfied with what they did not underſtand. The Grecians, however, who had contributed in no ſmall degree to the diffuſion of learning among them, have likewiſe aſſumed to themſelves the credit of having firſt introduced the rites of Hercules into Italy. For, perceiving that the name of this GOD was not referable to any known radicals in the language of that people, they affirmed that it was formed by metatheſis from their own Ηρακλης. The juſtice of theſe pretenſions will be beſt evinced

evinced from the ſpecimens we have noticed, and which the Greeks themſelves have given of their own etymology. SECT. VII.

The Egyptian tradition concerning him.

But as a further proof of that point, in behalf of which we have now appealed to the literature of Greece and Rome, an alluſion may be made to a curious and very ancient tradition, of which Cicero has taken notice, in his enumeration of the various deities of this name: "Alter (Hercules) tra-"ditur Nilo natus, Ægyptius, quem aiunt Phrygias literas "conſcripſiſſe *." After what has been already obſerved in reſpect to the derivation of his name †, there can remain very little difficulty in aſcertaining what we are to underſtand by the expreſſion *Nilo natus*. Lower Egypt was, in ancient times, ſubjected entirely to the annual inundations of the Nile; the whole of Delta was then laid under water; but the floods extended much higher than Memphis; ſo that the whole region, which was principally the reſidence of the ſhepherds, the moſt fertile ſpot perhaps upon the ſurface of the globe, was expoſed to the ſalutary influence of theſe inundations. Hence the cities and temples in that tract of country were generally founded upon artificial eminences, whoſe height was ſufficient to preſerve them from being injured by the waters: but the earth, which compoſed theſe mounds, was accumulated from the neighbouring flats, which

* Cicero de Nat. Deor. lib. iii. c. 16. † See pages 426, 427, &c.

the

SECT. VII.

the Nile had laid under water. So truly then might it be aſſerted that the Hercules in this wonderful country were the offſpring of that river.

The Phrygian letters written by Hercules—what?

I have already demonſtrated, on ſeveral preceding occaſions, that the moſt early hiſtories of Pagan nations are almoſt loſt in allegory; and we may here obſerve another inſtance of the ſame truth. For if, by the Phrygian letters written by Hercules, any thing is intended agreeable to ancient tradition, they muſt relate to thoſe letters, which were ſaid to have been invented by Palamedes at the ſiege of Troy. Theſe are the earlieſt characters we ever read of as exiſting in Phrygia *. But there are ſeveral inſuperable objections to this ſuppoſition. The æra of this ſiege is comparatively recent. The Grecian Hercules is repreſented as having been concerned in the Argonautic expedition upwards of ſeventy years earlier. And the Egyptian deity of this name is

* Theſe were properly Grecian letters invented in Phrygia. But where was the particular neceſſity of this invention to the Greeks, if letters had been already in uſe in that country? Was the knowledge of them confined entirely within the walls of Troy? and if not, was there not a ſufficiency of time, during the nine years which the Grecian army is repreſented as lying almoſt in a ſtate of inactivity before the city, to have acquired the perfect knowledge of them from the neighbouring parts? But we have no reaſon to give the Phrygians any credit for the uſe of letters; for the voice of hiſtory is entirely ſilent with reſpect to their literary attainments, and *Sero ſapiunt Phryges* is a ſtanding proverb againſt them.

ſuppoſed

SECT. VII.

ſuppoſed to have been far more ancient than the Grecian; for, as Macrobius obſerves *, he had obtained the higheſt honours of divinity in Egypt from a period of the moſt remote antiquity; but he muſt have previouſly achieved ſomething great in order to merit them. What then had the Egyptian Hercules to do with the Phrygian letters, which were invented many ages after his time? It is plain therefore, that, if there be the leaſt conſiſtency in the early traditions of theſe countries, we cannot underſtand this portion of them in a literal ſenſe: there muſt be a figurative alluſion to ſomething elſe: and in order to diſcover this, recourſe muſt be had to the method of analyſis already adopted.

Analyſis of the terms Φρυξ and Φρυγια.

The Greeks diſtinguiſhed a native of Phrygia by the appellation of Φρυξ †; and the region itſelf they ſtyled Φρυγια. Theſe terms, however, are evidently derived from Ph'-Ur-Uc, and Ph'-Ur-Uc-Ia; the former denoting *the oracle of the ſupreme fire—the Sun*, and the latter *the region in which theſe ſacred oracles were conſulted.* They were terms, which related to the ſyſtem of religious worſhip eſtabliſhed among the inhabitants, and were with great propriety applied to this

* Macrobii i. Saturn. 20.

† The Grecians frequently ſubjoined a Sigma at the cloſe of a word, or, at leaſt, what was equivalent, the ſound of that letter. Ph'-Ur-Uc, by this addition, and the uſe of an ellipſis, would become Ph'-'r-Ucs, Phrucs, or Φρυξ.

SECT. VII.

country; for it was a ſacred region, abounding with ſprings and rivers of great reputed ſanctity, as well as with hills and mountains of great eminence. Phrygia was likewiſe the only country in the world which had obtained this appellation; though it is ſtrictly analogous in ſignification to ſome of the higheſt antiquity, which have been conferred upon others.

The effect of Phrygian antiquity upon Egyptian vanity.

It is probable from theſe circumſtances, and from the nearneſs of this territory to Babylonia, that it was very early peopled by a colony of Ammonians. Indeed the hiſtory of diſtant times bears ample teſtimony to the antiquity of the Phrygians; and it is certain that they were allowed even by the Egyptians themſelves, to have had the priority in point of time. But this was much for that conceited people to concede; and, after this conceſſion, they appear to have been deſirous of compenſating for the honour they had loſt, by attributing to their Hercules the invention of the Phrygian letters. This acknowledgement, however, was not made till the reign of Pſammitichus: and therefore the preſumption is great, that that part of the Egyptian tradition, Herculem "Phrygias literas conſcripſiſſe," muſt have been added after that time; it muſt certainly have been ſubſequent to the war of Troy, ſince, before that æra, there are no accounts whatever of any letters exiſting in Phrygia.

I have

SECT. VII. Inferences.

I have thus far endeavoured to prove, that the terms Φρυξ, and Φρυγια, may be juſtly referred to very high antiquity; that no tradition has given us any account of letters uſed in Phrygia before the date of the ſiege of Troy; and that, conſequently, if the letters in queſtion are ſuppoſed to relate excluſively to Phrygia, the Egyptian tradition reſpecting them muſt have been ſurreptitious, and deviſed after that time. If therefore there be any truth in this tradition, as relating to the Egyptian Hercules, we are neceſſarily driven to two ſuppoſitions: either that, at a very diſtant period, he might have invented thoſe characters which the Phrygians adopted in after ages; or that this portion of hiſtory muſt have had an alluſion to ſome other facts which have no relation to Phrygia, but occurred in ſome other region at a much earlier time. If the former ſuppoſition be admitted, it is plain that this latter part of the tradition muſt have been framed ſome ages after the former part, and have been appended to it for the ſake of preſerving the Egyptian credit. But if we adopt the latter, we ſhall find the tradition to be one valuable and unadulterated piece of antiquity: it is indeed an allegory; but if conſidered as ſuch, is entirely conſiſtent with itſelf, and with the general tenour of ancient hiſtory.

Analogy of etymon.

And this latter ſuppoſition is neither unreaſonable nor improbable. I have already made it appear, from the etymology

SECT. VII.

of the words above-mentioned, that they are exceedingly analogous to many others in the language of the Ammonians, and are applicable only to thoſe religious rites which they eſtabliſhed in the firſt ages. Theſe were the rites of fire; and fire was introduced into almoſt every part of their worſhip: the ſacred flame was preſerved unextinguiſhed upon their altars from generation to generation; their ſacrifices were chiefly burned with fire; and fire was the object of their general adoration. As a proof that this was the original deſignation of theſe terms, all the words, derived by the Greeks from the ſame radical parts, bear a manifeſt alluſion to burning, arefaction, or divination. From Ph'-Ur-Uc, or Phruc, they have formed Φρυγω, Φρυσσω, and Φρυττω, ſignifying *to dry*, *to bake*, and even *burn*; Φρυγιος, which is the ſame with ξηρος *, and implies *any thing arid*, or *fit for combuſtion*; and Φρυκτος, which ſignifies *a torch*, or *fire upon a beacon*, *which gave notice of the approach of an enemy* †, alſo *a prophet* or *prieſt of the oracle*, and likewiſe *the divination by which he determined the contingency of future events* ‡. From the ſame

* Φρυγιος, ξηρος. Φρυγιον, ξυλον ξηρον. Heſych.

† Φρυκτος, faba fricta, calculus judiciarius, fax qua hoſtium adventus ſignificatur, ſors μαντικη, &c. Schrevelius.

Φρυκτος, μαντις, κληρος συμβολος πυρσος. Heſych.

‡ Φουκλος Δελφις, κληρος, ἐχρωντο δε τοις κληροις μαντευομενοι ἐν Ὀλυμπια. Heſych.

word

word they have likewiſe derived Πυργος *, which ſignifies *a tower*; but all towers, in early times, were ſanctuaries, as well as places of defence; and the ſacred fire was preſerved upon their ſummits. Another derivative from the ſame term, and that which is not leaſt illuſtrative of its original import, is Φρυκτορια; this is Phruc-Tor, the tower of Phruc, or *the oracular temple of the Sun* †. Such edifices were eſpecially the repoſitories of the hallowed fire; they were generally erected upon eminences, and performed the office of beacons, both upon the coaſt and in the inland parts of countries. Hence, in proceſs of time, as the word became obſolete in its original ſignification, it was gradually transferred from theſe towers to lamps, furnaces, all receptacles of fire whatever, and even to funeral piles. SECT. VII.

I have been the more diffuſe in preſenting theſe inſtances of etymology, becauſe I would willingly draw one important concluſion from the whole evidence to be procured on this ſubject; namely, that though the terms Φρυγια, and Φρυξ, are confined, ſtrictly ſpeaking, to the region of Phrygia and its inhabitants, yet, with very little variation, they, or at leaſt

* Πυργος is formed from Ph'-Ur-Uc with the termination ος, by an eliſion of the u in the laſt ſyllable, and a diſmiſſion of the aſpirate.

† Φρυκλοια, πυρκαια, πυρσεια, λαμπας, καυσις. Heſychius.—Hence Φρυκλωρος, obſervator ignium prænunciorum. Schrevelius.—Or rather a ſuperintendant of the ſacred fires.

ſimilar

SECT. VII.

ſimilar derivatives from the ſame root, were in common uſe among the Grecians. But the Grecians derived theſe appellatives from Egypt; as the Phrygians did, in all probability, from Babylonia; for it is certain that the radicals Phi, Ur, or Aur, and Uch, were common to both theſe countries. If they had never been there before, the ſhepherds at leaſt imported them into Egypt; and conveyed them afterwards to Hellas, and wherever they planted themſelves. And, when compounded in the manner above deſcribed, they had a primary and very powerful alluſion to thoſe religious rites which they carried with them in their migrations; though that alluſion became afterwards transferred to the mere effects of fire in arefaction and combuſtion; and this was particularly the caſe with the epithet Φρυγιος.

I humbly conceive therefore, that there muſt have occurred ſome confuſion of the terms Φρυγιος, ſignifying any thing hot or dry, and Φρυγιος, which denotes Phrygian; and that this is the cauſe of that abſurdity in the tradition, that the Egyptian Hercules was the inventor of the Phrygian letters.

Concluſion.

Who Hercules was, and how far we can allow him to have been the inventor of any letters at all, will eaſily appear from ſeveral preceding parts of this ſection. And the reſult of this preſent inveſtigation will be, that the Phrygian letters he is ſaid

SECT. VII.

ſaid to have written, bear an evident application to the hieroglyphical characters, deeply ſculptured upon the ſurface of ſome of thoſe buildings, which were diſtinguiſhed in early times by this appellation. Theſe, it is certain, could with much greater propriety be ſtyled *Φρυγια γραμματα* than Phrygias literas. And many curious remains of them are ſtill viſible upon the ruins of the temples and obeliſcal monuments of Egypt; of which likewiſe many ſpecimens are preſented to the world in the celebrated works of Pocock, Kircher, Bruce, Norden, Niebuhr, and Shaw.

Hercules—of the Titan race.

If we only conſider Hercules as the ſon of Jupiter by Alcmene, it is evident that, according to the mythology of the Greeks, he muſt have borne a near relation to the great Titanian family. But when we take into conſideration the very great analogy which ſubſiſts between the term Ur-Cal-Es, and thoſe which expreſs the names of the chief of the Titans*; when we recollect the great ſhare which Hercules is ſaid to have had in their conteſt with the GODS; and advert to a ſurpriſing inſtance, which will ſhortly be adduced, of the uniformity of fiction which has obtained reſpecting them; no doubt can remain but that he may, with the ſtrictneſs to truth, be referred to the ſame order of fictitious

* Such as Tuph-on, Tuph-Ees, Tit-Ain, Kir-On, Co-Ees, &c.

SECT. VII. beings; and ſtand as a monument to every future generation both of the piety and conſiſtency of thoſe early ages.

An objection anſwered.

It is true that, in the war of the giants againſt Heaven, he is repreſented as taking part with the GODS, and effecting a great deſtruction among their adverſaries *. This, however, is

* The fable of the wars of the giants has been told of ſeveral different places; and theſe were all of them anciently denominated Phlegræ, or the regions of fire. We have already noticed the ſolution which the poets have given, to account for the ruinous convulſions occaſioned by volcanos and earthquakes; and it is remarkable, though entirely conſiſtent with their principles, that wherever any fiery eruptions have taken place, there they have generally imagined the ſepulture of ſome hideous monſter ſlain in theſe wars. There was a Typhoëus buried under Iſchia, a Prometheus and a Tityus under Mount Ætna, another Typhoëus under the ſame mountain, and another was hidden in Egypt, in the bituminous lake Serbonis. There was alſo a dreadful deſtruction made among them upon the plain of Cuma by Hercules; and this ground, ſays Diodorus, was called Phlegræan, becauſe there was a mountain near it, which, like the Ætna of Sicily, poured forth tremendous torrents of liquid fire. It is now, he adds, called Veſuvius, and ſtill retains many evidences of its early inflammation. Ὠνομασθαι δε και το πεδιον τδλο Φλεγραιον, απο τδ λοφδ τδ το παλαιον ἀπλεῖον πυρ ἐκφυσωνῖος, παραπλησιως τη καῖα την Σικελιαν Αἰνη. Καλεῖται δε νυν ὁ τοπος Ὀυεσουσιος, ἐχων πολλα σημεια τδ κεκαυσθαι καῖα τδς αρχαιδς χρονους. Diodor. Sicul. vol. i. lib. iv. p. 267. The earth ſeems to have groaned under the weight of theſe monſters; for no ſooner were they deſtroyed, than every thing is ſaid to have returned to its former ſtate of peace and tranquillity. Φασι τον Ἡρακλεα, συμμαχενῖων αὐῖω των Θεων, κραῖησαι τη μαχη, και τδς πλειστδς ανελονῖα, την χωραν εξημερωσαι. Diodor. ibid.

Another place of battle, at which Hercules was engaged with the giants, is fixed at Pallene. And here likewiſe he is ſaid to have acquitted himſelf with the higheſt honour. Diodor. Sicul. vol. i. lib. iv. p. 261. But this place was anciently

SECT. VII.

is only an inconſiſtency in the fable; and aroſe from the univerſal prevalence of the rites of fire, and the profound veneration in which they were held in the early ages of the world. The diſapprobation which Heaven itſelf had diſcovered againſt the firſt inſtitutors of theſe rites, proved only the means of more largely diffuſing them; and the detail of his labours, however incoherent in itſelf, and irreconcileable with truth, is nevertheleſs a convincing proof, that it would have been deemed the height of abſurdity to have ſuppoſed, that it was poſſible he could have been foiled in any enterpriſe he had undertaken to achieve. Moreover his own

anciently denominated Phlegra—νυν Παλληνην προτερον δε Φλεγρην καλεομενην. Herodot. lib. vii. c. 123. It was a region in Macedonia; ſituated between the bays of Thermæ and Torone; and famous for a tremendous fiſſure in the earth, which has been ſuppoſed, with equal juſtice, to have been the place of interment for the defeated giants, and the mouth of the cave through which Proteus was conveyed by Neptune into Egypt.

But the ſolution of theſe and every other fable of the ſame kind is manifeſt upon inſpection. For, as I have already hinted, all Phlegræan regions eſpecially were held ſacred; and upon theſe the Ammonians fixed, in preference to almoſt every other, as their places both of reſidence and worſhip. Here conſequently were preſerved their ſacred archives, and the memorials of their anceſtry—the traditions of their hiſtory. Theſe traditions acquiring an additional degree of corruption in every ſucceeding generation, loſt in proceſs of time almoſt every reſemblance of the facts they were intended to repreſent; and therefore admitted of an eaſy tranſlation from the places where they originated to the places where they were found. The fables I have juſt mentioned allude to the ſame event with thoſe of Alcyon and Homadus; and the many different methods in which the memory of this event has been preſerved is the ſtrongeſt argument of the permanent terror which it muſt have excited in the minds of the Cuthites and their adherents.

SECT. VII.

divinity was believed to have ſufficiently fortified him againſt the attacks of evil, or the ſucceſs of oppoſition; and this was an advantage which his ſuppoſed father did not enjoy. The Egyptian Hercules was oſtenſibly the ſon of Amphitryon, as the Egyptians themſelves aſſerted *; and when the latter met his fate in the direful iſſue of that war †, the former ſtept in as his ſucceſſor, amply forwarded his deſigns, and extended his domain. But, as we ſhall hereafter perceive more clearly from the traditional rites of Egypt, he was originally no other than that Typhoëus, from whoſe preſence the GODS themſelves fled from Babylonia into Egypt, and there concealed themſelves under a variety of forms: and it has already been made to appear that this Typhoëus was, in every reſpect, an Amphitryon. Hence therefore it is eaſily inferred that Typhoëus, Amphitryon, and Hercules, were only different appellations for one and the ſame deſcription of objects—objects, which did not ceaſe to propagate their ſpecies through a long extended ſeries of dark and barbarous ages! To ſuch conſiſtencies does the deification of Hercules lead us!

A difficulty attending the hiſtories of Hercules and Amphitryon.

So near, indeed, is the analogy between the real characters of Hercules and Amphitryon, that it may be difficult, in

* See page 430.

† Such was the end of Amphitryon, according to the true hiſtory: thoſe accounts, which repreſent him *as coming into Egypt at the cloſe of his military career*, are true only in allegory.

ſome

SECT. VII.

ſome inſtances, to diſcriminate between them. Egypt was the land, in which ſome of their moſt romantic achievements were performed: and theſe exploits were ſo ſimilar, and the times which were diſtinguiſhed by them ſo little diſtant, that it requires conſiderable accuracy to ſtate their reſpective hiſtories without confuſion. I have already attempted to do this in ſome degree *; and every additional circumſtance, which offers itſelf to our notice, confirms the obſervations I have made.

The Egyptian Hercules was the moſt ancient of any hero of the ſame name, who received divine honours in the regions weſt of Chaldæa. He is repreſented as deriving his extraction from the Nile: and Herodotus has informed us, that both of his parents were conſidered, as having firſt drawn their exiſtence from the adjacent parts:—*Both Amphitryon and Alcmene,* he ſays, *were of Egyptian origin* †. And this account is indiſputably true, if we confine the import of it to the tranſactions of the ſhepherds in that country. This, however, cannot be done without prejudice to the real hiſtory. The banks of the Euphrates were deſtined to be the firſt witneſſes of their ſuperſtition, their impiety, and their wars againſt Heaven: and it was upon them that Amphitryon firſt roſe

The origin of Amphitryon.

* See pages 430, 431.

† Τὸν Ἡρακλεὰ τοῦτον οἱ γονεες ἀμφοτεροι ἦσαν Ἀμφιτρυων καὶ Ἀλκμηνη γεγονοτες τὸ ἀνέκαθεν ἀπ' Αἰγυπτου. Herodot. lib. ii. c. 43.

SECT. VII.

into being; and aſtoniſhed the world by the exertions of his power. But from the devoted plains of Babylonia he made an eaſy deſcent into Egypt; and many of the legends reſpecting him accompanied him in this expedition. Theſe legends the Egyptians aſſumed to themſelves; and claimed, as a conſequence, the honour of having him for their countryman.

What we are to underſtand by Alcmena.

With reſpect to Alcmena, the tradition juſt cited from Herodotus is accurately true. It has been hinted, that her name was only *the region of the Creſcent*, or *Arkite Moon* *; and was therefore moſt properly only a title for that part of Egypt, in which the Cuthites firſt eſtabliſhed the ſad ceremonials of Arkite worſhip—that is, the region they firſt ſeized, and where they fixed their firſt grand ſtation; namely, the country about Memphis, and at the vertex of the Delta. The ſame idolatrous principles were indeed extended by them throughout the whole of the land; and the names of ſome of the principal cities are moſt ſtrikingly alluſive to them. Thus, the ancient (Βουτος) Boutus, ſacred to Iſis, was no other than the city of (the Bad, Bout, or *Boat*) *the Ark*. Thebæ alſo is literally Theb-Ai, *the region of the Ark*. Sais was thus denominated from Said, which ſignifies *an olive-branch*; and this name bears an analogous reference to the olive-leaf

* See page 428, &c.

which

SECT. VII.

which the dove brought to Noah, after the ſubſiding of the waters of the deluge. Inſtances of this kind might be greatly multiplied were it at all neceſſary; and they afford an irrefragable proof how greatly the whole of Egypt was addicted to this ſyſtem of worſhip, and how ſacred it was held to the Ammonian GODS. But I have chiefly confined the application of the title Alcmena to the diſtrict above mentioned, becauſe it agrees moſt perfectly with the principal circumſtances of the hiſtory. The fugitives from Shinar would naturally eſtabliſh the rites of their religion wherever they could firſt eſtabliſh themſelves: and this they did in the territory juſt deſcribed. They likewiſe effected this ſettlement at a time, which was prior to the erection of the pyramids, or of any of thoſe ſacred edifices, which, to this day, exhibit the melancholy monuments of the departed greatneſs of the Egyptians. But theſe were erected for the celebration of the ſame religious rites, to which they had been antecedently habituated while reſident in Chaldæa, and for which they had there built the tower (Amphitryon) ſo famed in ſtory. The mounts, upon which they performed their devotions, and offered up their ſacrifices in Egypt, before the rearing of any of theſe ſtupendous piles, were properly, as I have already obſerved, the Egyptian Hercules in his infant ſtate. He was then juſt produced: and the date of his birth was earlier than that of the arrival of Amphitryon from the wars.

Reaſons for this application of the term.

Theſe

SECT. VII. The wars of Amphitryon.

Theſe wars are ſaid to have been carried on againſt the Taphians, or Teleboans; a people, who inhabited the Echidnadæ *, and were much addicted to piracy and murder. They had, it ſeems, made war upon Electryon, king of Mycene; had killed all his ſons, and carried off his cattle. Whereupon Amphitryon, to revenge this injury, as well as to obtain Alcmena, the daughter of that monarch, in marriage, ravaged their territories with fire and ſword, and executed with ſucceſs the vengeance of heaven upon them. Such is the portion of hiſtory alluded to by the poet †, when he ſays—

——————— Λιπων δ' ὀγε πατριδα γαιαν,
Ἐς Θηβας, ἱκετευσε Φερεσσακεας Καδμειους·
Ἐνθ' ὀγε δωματ' ἐναιε συν αιδοιῃ παρακοιτι
Νοσφιν ἀτερ Φιλοτητος ἐφιμερου· οὐ γαρ οἱ ἠεν
Πριν λεχεων ἐπιβηναι ἐϋσφυρῳ Ἠλεκτρυωνης,
Πριν γε φονον τισαιτο κασιγνητων μεγαθυμων
Ἧς ἀλοχῳ, μαλερῳ δε καταφλεξαι πυρι κωμας
Ἀνδρων ἡρωων Ταφιων ἰδε Τηλεβοαων.
Ὡς γαρ οἱ διεκειτο. Θεοι δ' ἐπιμαρτυροι ἠσαν.

* Ταφιοι, οἱ Τηλεβοαι λεγομενοι, οἱ τας Εχιδναδας νησους καλοικουντες. Heſychius.

† Heſiod. Scut. Hercul. v. 12, &c.

Ταφιοι and Τηλεβοαι were only different names for the ſame people: ſo it appears from Heſychius, and from the general purport of their hiſtory. Heſiod, however, ſeems to intimate that there was ſome difference—

Ἀνδρων ἡρωων Ταφιων ἰδε Τηλεβοαων.

SECT. VII.

Their hiſtory ſtrangely miſ-ſtated.

But the fact, on which this deſcription is founded, has been ſtrangely miſrepreſented. It never occurred in theſe iſlands; nor was the principality of Mycene, in any degree, concerned in it. It was an event of another date; and happened in a land far diſtant. It was one of thoſe tranſactions of the Titans in the eaſt, the memory of which, like that of many others, the Greeks have aſſumed to themſelves, and applied to their own country.

The Taphian Iſles in the Ionian Sea.

There were certainly iſlands of this name in the Ionian Sea; and they were occupied by a people ferocious in their manners, and hoſtile to all mankind. Like the Læſtrygones in Sicily and Latium, and like the iſlanders in many other parts of the world, theſe ſavages deſtroyed without mercy thoſe who had the misfortune, either to be caſt upon their coaſt, or to be piratically ſubdued by them on the open ſeas. And their very name implies all this: for "*the Taphian Iſles*" ſufficiently denotes the murderous propenſities of the inhabitants; and inſtructs us, moreover, that many of the atrocities by which they were rendered infamous, were eſſential parts of the *Taphian* worſhip. Had therefore the Greeks been in poſſeſſion of any ancient tradition reſpecting the enormities which had been committed by the firſt inſtitutors of this worſhip, they could never (when they referred this to their own country) have attributed it to a people, to whom it

The cauſe of this miſapplication of the hiſtory.

was

SECT. VII.

was better adapted, than that very race upon whom they have actually fixed the ſtigma. Ταφιοι, their title, is evidently derived from the primitive word Taph, of which mention has been already made *: and the wild immanity of manners, which principally characterized them, has well preſerved the memorial of thoſe direful cuſtoms, which have ſo often, in early times, drenched the altars, known by this name, with the blood of human victims.

The real origin of the hiſtory in queſtion is as follows:

Taph—what?

One title by which the tower of Babel was diſtinguiſhed was Taph, or Tuph. The latter of theſe terms gave riſe to the perſonification of that tower in Typhon and Typhoëus †. The former was the means of conferring upon the prieſts, who officiated at this temple, the name of Ταφιοι, Ταφεις, or Taphians. To this effect is the teſtimony of Heſychius (Ταφεις, Θεωροι); which is the more ſatisfactory, becauſe Θεωρος properly ſignifies *one who takes care of the concerns of religion*. Upon this high-altar human ſacrifices were very common; and the ſame abominable rites were gradually diffuſed thence, by colonies of the diſperſed, into every part of the world. The cruelty and injuſtice, therefore, of the Taphians are well repreſented, as having marked their ſteps with

Ταφιοι, or Ταφεις, who were properly and originally thus called.

Hence the tradition concerning the

* See pages 395, 396. † Ibid.

blood—

blood—the blood of the ſons of Electryon, *the children of* (Ηλεκτρωνος, or Ηλεκτρων *) *the Sun*, or thoſe devoted to his more eſpecial ſervice.

SECT. VII. cruelty of the Taphians.

This wrong, however, was amply revenged by Amphitryon; who, to uſe the impreſſive words of the Poet,

The revenge of Amphitryon deſcribed.

——————— ἐπειγετο δ' οττιταχιϛα
Ἐκτελεσαι μεγα ἐργον, ὁ οἱ ΔΙΟΘΕΝ θεμις ἠεν †,

haſtened as much as poſſible the completion of the important taſk, which HEAVEN ITSELF *had impoſed upon him.* After the character I have already given of this hero, there can be no difficulty in aſſigning the true import of this part of the fable. He was merely a perſonification of that tower, whoſe ruin had fruſtrated the counſels of the Cuthites ſettled at Shinar, and ſpread them abroad upon the face of the earth. As therefore the *ſudden* demolition of this ſtupendous pile was the means of deſtroying the habitations of the builders, and even ſome of their lives; ſo, it may be truly ſaid, that the movements and *alacrity* of Amphitryon became principally

* Ἠλεκτρων, ὁ Ἥλιος. Heſych.

In many parts of the Sacred Writings the Iſraelites are accuſed of falling into this very idolatry. It is particularly ſaid, that "they ſhed innocent blood, "even the blood of their ſons and of their daughters, whom they offered "unto the idols of Canaan; and the land was defiled with blood."

† Heſiod. Scut. Hercul. v. 21.

SECT. VII.

inſtrumental in *cruſhing* the power of the Taphians, and reducing them to a ſtate of the moſt abject diſtreſs. All this was decreed *by Heaven;* it was a burden which *the Deity himſelf* had laid upon him.

Thus far the hiſtory of Amphitryon has an evident relation to the tranſactions of the Cuthites, and to the judgments they ſuſtained, prior to the deſcent of any colonies of that people into Egypt: and the remainder of the account is in conſiſtency with it. For this reaſon the hiſtorian has remarked concerning this perſon,

His ſelf-command.

——— οὐ γαρ οἱ ἠεν

Πριν λεχεων ἐπιβηναι *, &c.

that *it was not for him to aſcend the nuptial bed of graceful Electryone* †, *before he had revenged the death of her magnanimous brothers, and conſumed with a deſtructive fire the habitations of the Taphian and Teleboan heroes.*

Other circumſtances of the hiſtory detailed.

After he had accompliſhed this, he went down into Egypt: but found, upon his arrival, that Jupiter had already ſeduced his wife; of which the birth of Hercules afforded rather a ſpeedy demonſtration. Such is the tradition; and it is aſtoniſhing how nearly the facts correſponded with it. The

* Heſiod. Scut. Hercul. v. 15.

† Electryone an epithet for Alcmena, as being the daughter of Electryon.

tower,

SECT. VII.

tower, lately mentioned, was the moſt maſſive and prodigious fabrick which the ſons of men had ever yet attempted to erect: and thoſe of the ſettlers in Chaldæa, who had been driven thence into Egypt, adhered ſtill to the ſame religious principles, which they had cultivated in their former ſtate of proſperity. But they were ſo occupied in regulating the territory they had lately acquired, and in draining the Delta, that a conſiderable time would neceſſarily elapſe, before they could undertake the conſtruction of any works of amplitude and magnificence. It was not till they had completed theſe important objects, that they would be at liberty to enter upon other purſuits, more favourable to their love of ſcience, and their enterpriſing zeal for religion. The firſt conſequence of this leiſure was the erection of the pyramids; and thoſe of Memphis in particular: for this was the ſpot in which they firſt firmly eſtabliſhed themſelves; and which was long dignified with the title of Metropolis of Lower Egypt. Theſe ſacred ſtructures are built in a manner the moſt durable of any; and of a form, which, while it is exceedingly ſimple, was admirably calculated to gratify their taſte for aſtronomical reſearches. The rearing of theſe edifices, the counterpart to their firſt attempt of the kind in Chaldæa, was, in reality, the deſcent of Amphitryon into Egypt, after his war with the Taphians and Teleboans. But, for the reaſons I have juſt given, the

The deſcent of Amphitryon into Egypt.

SECT. VII.

The previous birth of Hercules.

Cuthites in this country had hitherto been obliged to content themſelves with (the new-born Hercules) ſmall artificial mounts of earth; which were little anſwerable to the ſublimity of their ideas, the vaſtneſs of their ſchemes, and the magnificence they afterwards exemplified.

The Cuthite ſhepherds,

This people were known in Egypt by the title of Hycſos, or *Royal Shepherds:* and their ſovereigns were called *Shepherd Kings*. But ſo great was the averſion of the Mizraïm to them, that "every ſhepherd was an abomination." And this antipathy ſeems partly to have ariſen from the circumſtance, that theſe conquerors were in the conſtant habit of ſacrificing and feeding upon thoſe animals, particularly oxen and kine, which the natives held ſacred, and regarded with the moſt ſuperſtitious veneration. However this may be, it

Teleboans—

is certain that there is much of the character of the ſhepherds in the name and hiſtory of the Teleboans. Their name is evidently artificial, being derived from two Greek words, Τηλε, which ſignifies *afar off*, and βοες, *oxen* and *kine:* ſo that the compound Τηλεβοαι has been well applied to a people, whoſe chief poſſeſſions conſiſted in their cattle; and who would make no ſcruple of *driving away the herds* of their

their rapacity:—

neighbours. It is evident that, when the deſcendants of Chus made themſelves maſters of Babylonia, they would make

a prey of all the beaſts they could find; and ſeize as many as they could, belonging to the people whom they expelled. This circumſtance is, indeed, very ſtrongly alluded to, in the tradition I have been conſidering; for the loſs of the cattle of Electryon is repreſented as one cauſe of Amphitryon's revenge. He was (χωσαμενος περι βουσι) enraged at the theft; and therefore waged a war of extermination againſt the Teleboans.

this was one cauſe of the war made by Amphitryon upon them.

One conſequence of this war is ſaid to have been the death of Electryon himſelf. This is a circumſtance, which is not only highly intereſting in itſelf, but further illuſtrative of the juſtice of the preceding remarks. The cauſe of this event is very properly attributed by the mythologiſts to the haſte and impetuoſity of Amphitryon: but they deviate in ſome degree from the truth, in deſcribing the manner of it. In effect, they have feigned the account of the accident according to their own taſte; transferring to Mycenæ * in Argolis, what in reality happened at the ſeat of war. Omitting therefore the particulars which they have advanced upon the ſubject, it

The death of Electryon:—

* The Taphian Iſles were not far diſtant from Mycenæ. As therefore the traditions concerning the Taphian or Teleboan war had been referred by the fabuliſts of Greece to theſe iſles, and as they were ignorant of remote countries, conſiſtency of narration obliged them to transfer the hiſtory of Electryon to ſome neighbouring territory. Hence the ſcene of action was laid in Mycenæ.

will

SECT. VII.

will be ſufficient, if we take for granted with Heſiod, the moſt ancient poet who has mentioned it, that *ſuch an event did actually happen, and happened likewiſe through the rage of Amphitryon* *. In this caſe, the relation of the tradition to the fact will immediately appear. Electryon was no other than a perſonification of the Sun, the object of ſupreme adoration among the Cuthites at Babel, and the oſtenſible cauſe of the rearing of that tower. When therefore this building tumbled to the ground, it buried beneath its ruins the hopes and proſpects of thoſe, who had fondly imagined that they ſhould there have immortalized their names; the pomp and ſplendour of the ſolar worſhip were abruptly diſcontinued; and a wretched diſperſion, the righteous judgment of Heaven, effectually prevented its re-eſtabliſhment in the ſame place. This calamity gave a fatal wound to the intereſts of Electryon, as confined to that particular ſpot: he immediately ceaſed to be the preſiding deity there; and, in a traditional ſenſe, *became deprived of life in a violent and ſudden manner*.

An explanation of this part of the tradition.

General inference.

Thus nearly does every part of this extraordinary hiſtory, even in its preſent corrupted ſtate, agree with the faithful ſtatement of the principal facts recorded in the Sacred

* Ἡ μην οἱ παλεῖ ἐσθλον ἀπεκλανεν ἰφι δαμασσας
Χωσαμενος περι βεσι——Heſiod. Scut. Hercul. v. 11.

Writings,

Writings, and with other teſtimonies of the moſt genuine and reſpectable antiquity. And the curioſity of it in itſelf, as well as its importance to the hiſtory of Hercules, will prove, I hope, a ſufficient apology for the minuteneſs, with which I have unfolded the various circumſtances it involves. SECT. VII.

SEC-

SECTION VIII.

The Titan Hiſtory concluded.

SECT. VIII. I HAVE remarked, in a former page, that Hercules, Typhoëus, and Amphitryon, were only different appellations for one and the ſame deſcription of objects; which were high-altars *to the Sun;* and were only varied in their form and dimenſions, according to the taſte of thoſe who erected them, and the natural advantages of the regions in which they were founded. Indeed almoſt every fable concerning the Titans, which we have conſidered, and in which any of theſe characters are introduced, has proved this in the cleareſt manner; and given us ample ground to conclude, that Hercules really had an exiſtence (though perhaps he was not known by this name) prior to the time of his appearance in Egypt. But it affords by no means a trivial argument in favour of the ſame important article, that the rites of Hercules have prevailed univerſally among the inhabitants of India from a pe-

Hercules worſhipped in India.

riod

SECT. VIII.

riod of the moſt remote antiquity *. They conſidered him as having far exceeded the race of mortals, both in ſtrength of body and firmneſs of mind; and as having rid both earth and ſea of the monſters, with which they believed them to have been infeſted. This people had likewiſe their tradition of a Titan war; which may be traced in their account of the conteſts of the Soors and Aſoors, or good and evil Genii: and to the former of theſe deſcriptions they referred the perſon in queſtion; whom they ſuppoſed to have been exempted from the common lot of humanity, and to have obtained the renown of an immortal †. It may, I think, be juſtly inferred from theſe facts, that the Ammonians, who, after the diſperſion, travelled eaſtward and peopled India, were no leſs Heraclidæ than thoſe, who took their route weſtward, and ſettled in Egypt and Phœnicia, and afterwards in Greece and Latium.

Titan war known in India.

The inference to be drawn from theſe circumſtances.

Hence therefore appears the high antiquity of the Herculean hero. He was of an earlier date than the peopling either of India or Egypt; and we can even trace back his origin to a time which was antecedent to the diſperſion.

The antiquity of Hercules.

* Diodor. Sicul. vol. i. p. 152. edit. Weſſelling.

† Και τον μεν Ἡρακλεα την ἐξ ανθρωπων μεταστασιν ποιησαμενον, ἀθανατῳ τυχειν τιμης. Diodor. Sicul. ibid.

SECT. VIII.

Fabulous monſters of the firſt ages,

by whom deſtroyed—

The pregnant Genius of Fiction has literally repleniſhed the hiſtory of the firſt ages with monſters of her own production. She has repreſented them ſometimes as deſolating whole countries, which had already received inhabitants; and, at other times, as rendering them long incapable of becoming the habitations of men. Thoſe, therefore, who eſtabliſhed the moſt ancient colonies in any particular regions, are generally deſcribed as having deſtroyed the monſters peculiar to them. But we find that this was moſt remarkably the caſe in thoſe parts, which were confeſſedly peopled by colonies of Ammonians: and their legendary tales never fail to aſcribe the merit of every ſuch achievement to ſome worthy, whom they ſuppoſe to have been both their anceſtor and conductor.

By Hercules, in India;

In India, Hercules is ſaid to have been the firſt who planted that country, becauſe he deſtroyed the peſts with which both land and ſea abounded. By theſe means there were none left to annoy; and the Heraclidæ have been in poſſeſſion of it ever ſince. For he is reported to have had many ſons *; and to have built many cities, among which was the ancient and magnificent Palibothra †. His ſons are alſo ſaid to have divided the whole of India among them, ſo that each might en-

* Theſe were Heraclidæ; and, to this day, many of this family are ſtyled Surya-Bans, *the Children of the Sun.*

† Diodor. Sicul. vol. i. p. 152.

joy his own ſhare independently of the reſt: and their poſterity reigned illuſtriouſly for many ages, each one in his reſpective dominions; without undertaking any warlike expedition againſt foreign nations, or tranſporting colonies to other parts. There was likewiſe a hero of this name in Greece, who ſlew the Nemæan lion, and the hydra of Lerna; beſides performing a great variety of ſurpriſing feats, which were equally meritorious. And we are told that Cadmus was under the neceſſity of diſpatching an immenſe dragon, before he could found Cadmea in peace. Inſtances of the ſame kind are exceedingly numerous: and, if they be fully conſidered, they will be found to be traditions reſpecting the people, who were either the firſt ſettlers in any particular ſpots, or the firſt who introduced arts and civilization in any degree into them. The Ammonians in general claim, in a particular manner, the merit of this latter diſtinction.

SECT. VIII.

by Hercules alſo,

and Cadmus in Greece,

&c.

But of all the bugbears of the fabulous ages, the lion ſeems to have been the moſt terrific. For this reaſon, that creature has been imagined in lands wherein he never exiſted; and the heroes *of higheſt renown* are repreſented as having already vanquiſhed him, before they attempted any thing great in ſequel. The ſpoils of the lion are therefore the favourite dreſs of theſe celebrated perſonages; and a club, the inſtrument of his defeat, is the principal weapon that is put into

The habiliments of theſe heroes.

SECT. VIII.

The club and lion's ſkin of Hercules both in India and Greece—

their hands. "*In India*," Diodorus Siculus ſays, "*they aſſert* "*that Hercules had lived among them; and, after the manner* "*of the Greeks, they furniſh him with a club, and lion's ſkin* *." The ſame habiliments are attributed to the ſame perſon by Megaſthenes, from the traditions of the Indians themſelves †.

of Cadmus in Bœotia.

Cadmus alſo was thus accoutred, as we learn from the ſubſtance of a very ancient tradition, tranſmitted to us by Ovid:

> Fecerat exiguas jam Sol altiſſimus umbras:
> Quæ mora ſit ſociis, miratur Agenore natus,
> Veſtigatque viros. *Tegimen direpta Leoni*
> *Pellis erat*; *telum ſplendenti lancea ferro*,
> *Et jaculum*: teloque animus præſtantior omni ‡.

Inference:

All theſe circumſtances, particularly when taken in connection with the preceding hiſtory, will afford the ſtrongeſt arguments that can be adduced, in favour of the high antiquity to which the Herculean heroes of theſe lands muſt certainly be referred. The Egyptian of this name was clearly, as I have proved, the ſon of Amphitryon; but there was one, prior to him, of the ſame attributes, though not perhaps of the ſame name, in Chaldæa.

This latter is not only the moſt ancient; but has alſo been the model, which has ſerved to uſher into the world numerous

* Diodor. Sicul. vol. i. p. 152.
† Megaſthen. in Arrian. Indic. c. 8.
‡ Ovid. Metamorph. lib. iii. ver. 50.

creatures

SECT. VIII.

The parentage of the Grecian Hercules—

creatures of the ſame kind. Among theſe the Grecian comes next to the Egyptian, in point of celebrity. He was the offſpring of parents who bore the ſame names as the progenitors of the Egyptian: and, from this circumſtance, Herodotus has rightly concluded, that the Greeks muſt have borrowed theſe terms from Egypt. "*Concerning that Hercules*," he ſays, "*whom the Grecians acknowledged, I could hear nothing in any* "*part of Egypt; whoſe name the Egyptians have not derived* "*from the Greeks; but rather the Grecians from the Egyptians;* "*and thoſe Grecians in particular, who have affixed this name* "*to the ſon of Amphitryon* *."

the concluſion to be drawn from it.

General concluſion to be drawn from the hiſtory of the heroes of this name.

Upon the whole, therefore, the preſumption is great, that Hercules was indeed of the race of the Tit-Ain-Es: and that the people, who acquired their denominations from him, were early celebrated for their attainments in ſcience; and carried their improvements into various parts, wherever they could moſt conveniently ſettle. On this account, he was no doubt conſidered as the patron of the ſciences, and a great benefactor to mankind. Statues were erected to his honour; and temples conſecrated to his worſhip. In ſhort, like Apollo, he was dignified by the title of Muſagetes †, and reputed to have the muſes in his train.

* Herodot. lib. ii. c. 15.

† The term Μουσηγέτης properly ſignifies *a leader of the muſes.*

But

SECT. VIII.

Obſervations upon the hiſtories tranſmitted to us concerning the firſt ages.

But thoſe, who have attributed theſe honours to Hercules, have not afforded the only inſtances of a divinity aſcribed to the Titans. Never ſurely were any circumſtances ſo miſrepreſented as thoſe which relate to them! The poets were the firſt who undertook to tranſmit their hiſtory to future generations: and, it muſt be confeſſed, they have left us but too much reaſon to reprobate their licence. With them, the tower became a giant, and the temple a fortreſs. They were, in this reſpect, an equal match for the celebrated hero of Cervantes: and then,

Their notions fitted things ſo well,
That which was which they could not tell.

But, unfortunately, the grave hiſtorian has, in his turn, recited their fictions for realities; and ſucceeding poets, with no leſs complaiſance, have echoed back, with additions and embelliſhments, the traditions of the hiſtorian. Thus it has been in every age, ſince the firſt commencement of written narrations; but, in a more particular manner before that time, when the introduction of Chriſtianity into the world diverted the attention of mankind to ſubjects of greater certainty, and far greater importance. Till then, we ſhall find the claſſic writers of Greece and Rome deſtitute, in appearance, of every clue to direct them in mythological reſearch; they follow each other's footſteps like a flock of ſheep; and their various productions,

productions, when moſt conſiſtent with themſelves, are then only moſt conſiſtent in error. It is impoſſible to caſt even a ſuperficial glance at the multifarious maſs of divinities, whom they have almoſt piled in heaps for want of room, without perceiving how deplorably this has been the caſe.

SECT. VIII.

These obſervations applied to the Titans.

Among theſe were ranked the Titans. Heſiod ſeldom ſpeaks of them collectively without calling them the Titan Deities; he repeatedly ſtyles them Θεοι Τιτηνες; and ſays, that they were

One of their titles and characteriſtics.

——— Γαιης τε και Ουρανϑ ἀγλαα τεκνα,

Their origin:

the illuſtrious offspring of Heaven and Earth *. The perſonage, from whom they derived their name, was the ſupreme Deity of the Gentile world—THE SUN.

their father;

In nemus ire parant, ubi primos craſtinus ortus
Extulerit TITAN, radiiſque retexerit orbem †.

Their mother's name was Titæa. And, as a proof how nearly they were related to *Heaven* and *Earth*, we may advert to a curious and intereſting tradition, which Diodorus mentions as prevailing among the Atlantes.

their mother.

This people, he obſerves ‡, were the inhabitants of a happy

* Heſiod. Theog. v. 644. † Virgil. Æneid. lib. iv. v. 118.
‡ Diodor. Sicul. vol. i. p. 224, 225.

region,

SECT. VIII.

A tradition of the Atlantes explained.

region, bordering upon the ocean; and had the reputation of excelling all their neighbours in piety and beneficence. But it was their chief glory that the Gods were born among them. The firſt of theſe, who aſſumed the ſovereignty over them, was (Ουρανος) Ouranus; and he is reported to have had forty ſons by different wives, but eighteen of them by (Τιταια) Titæa. Theſe eighteen had each of them his proper name; but the title Τιτανες was common to them all, and was conferred upon them in honour of Titæa, their common mother. She herſelf, on account of the tranſcendent excellence of her character, was tranſlated after death to the manſions of the Gods; and dignified with the title of Γης, *the Earth* *.

Such is the ſtory in queſtion, the meaning of which it is eaſy to develop, upon the principles on which we have hitherto proceeded. The Atlantians in Africa were the ſtaunch profeſſors of the Ammonian ſuperſtitions. Their chief deity

Ouranus—who?

was called Ouranus, that is, Our-Ain-Es, *the illuſtrious fountain of fire*; which was one title for the Sun in the times of remote antiquity, but afterwards, when the genuine etymon was loſt, became an expreſſion for the *Heaven* which was illuminated by *him*. In honour of this deity they erected many temples; and ſome of theſe temples (the number is limited to eighteen) were mounts conſtructed of earth.

* See page 161.

Hence

SECT. VIII.

The character of Titæa.

Hence, Ouranus is ſaid to have begotten theſe upon Titæa, that is, in Tit-Aia, *the region of theſe ſacred elevations:* and theſe, in conſequence, received the appellation of (Tit-Ain-Es) Titans. To complete the fable, *the whole country, being thus dedicated to the God of Day, was honoured, after the production of ſo many* Γηγενεις, *or earth-born ſons, with the ſacred and peculiar title of* Γης.

The reaſon why ſhe was ſtyled Γης.

A ſimilar ſtory among the Cretans,

The Cretans, whoſe character for falſehood was very early eſtabliſhed, are not a whit behind the Grecians, the Romans, or even the Atlantians. They alſo had their ſtory of the Titans. Theſe were ſuppoſed to have been contemporaneous with the Curetes, the educators (though in reality only the prieſts *) of Jupiter; and had their habitation in the Gnoſſian diſtrict. Their number is ſpecified, and their names are particularly mentioned. Six of them were men, and five women: and they were all the offſpring of Ουρανος and Γης. The names of the former were Cronus, Hyperion, Cœus, Iapetus, Creus, and Oceanus; and thoſe of the latter Rhea, Themis, Mnemoſyne, Phœbe, and Thetys †. How nearly this approaches to part of the Grecian account concerning the birth of the Titans, the words of Heſiod ſufficiently declare:

and Greeks.

* See page 134. Theſe Curetes were literally cotemporary with the Titans.

† Diodor. Sicul. vol. i. p. 382, 383.

SECT. VIII.

——————— Ἄυταρ ἐπειτα
Ουρανῳ ἐυνηθεισα, τεκ' Ωκεανον βαθυδινην,
Κοιον τε, Κρειον θ', Υπεριονα τ', Ἰαπεταντε,
Θειαν τε, Ῥειαν τε, Θεμιν τε, Μνημοσυνην τε,
Φοιβην τε χρυσοστεφανον, Τηθυν τ' ἐρατεινην *.

Such were the Titan deities!

Another point of view in which they are repreſented.

Some have even proceeded ſo far as to ſuppoſe them to have been ſuperior, in ſome reſpects, to the gods themſelves. In the conteſt, which Ovid deſcribes as taking place between the Pierides and the Muſes, he repreſents one of the former as extolling the achievements of the Giants, and debaſing thoſe of the GODS; who were routed in the direful conflict, and driven for ſhelter into Egypt:

The ſubſtance of a very ancient tradition.

Bella canit Superûm; falſoque in honore Gigantas
Ponit, et extenuat magnorum facta Deorum.
Emiſſum imâ de ſede Typhoëa narrat
Cœlitibus feciſſe metum; cunctoſque dediſſe
Terga fugæ: donec feſſos Ægyptia tellus
Cœperit, et ſeptem diſcretus in oſtia Nilus †.

And this, like many others tranſmitted by the ſame writer, is a tradition of great conſequence: there is much truth in it, though it appears under the diſguiſe of fable. It has been

* Heſiod. Theog. v. 132. † Ovid. Metamorph. lib. v. ver. 319.

already

already made to appear, that Typhoëus is a term, which is applicable to thoſe immenſe fabricks, which were erected by the Cuthites in honour of the Deity in the firſt ages; but, in a more eſpecial manner, to that at Babel. Hence we find that the epithet *terrigena* is annexed to it; for this points out in the cleareſt manner the very materials of which it was conſtructed. The poet, it is certain, did not underſtand, in this inſtance, the full force and applicability of the term he made uſe of. The original tradition was, that Typh-On, or Typh-Ees, was a tower compoſed of earthen bricks: but, in proceſs of time, when this tower was metamorphoſed into a giant, the epithet *earth-formed* underwent a correſponding alteration, and was changed into *earth-born* *. When therefore the poet proceeds to ſay— SECT. VIII.

Huc quoque *terrigenam* veniſſe Typhoëa narrat;
Et ſe mentitis ſuperos celâſſe figuris.
Duxque gregis, dixit, fit Juppiter, &c.

Ovid. Met. ubi ſupra.

it

* So uniformly do the writers of Greece and Rome apply the titles of Γηγενεις and Terrigenæ to the Titans, that it would be endleſs to cite all the paſſages to this effect. The following, however, from Virgil, is too ſtriking to be omitted; becauſe the fraternity in which Typhoëus is found, will afford a ſtrong argument in favour of the obſervations I have already made concerning the Titan hiſtory.

—— —— Tum partu Terra nefando
Cœum, Iäpetumque creat, ſævumque Typhoëa,
Et conjuratos Cœlum reſcindere fratres. Virgil. Georg. i. ver. 278.

SECT. VIII.

The import of this tradition.

it naturally confirms us in the belief, that he was only delivering the ſubſtance of a tradition, which had hitherto prevailed, though greatly adulterated by the ſucceſſive additions of fable—*that, after their diſperſion from Babel, a large body of the deſcendants of Chus had thrown themſelves into Egypt, and there eſtabliſhed the ſame religious rites, and erected the ſame kind of temples, by which they had diſtinguiſhed themſelves,*

The term *Typhoëus*, as I have already ſhewn, may be conſtrued *the Mount ſacred to the Sun.* And *Cœus* is a name very nearly in ſynonymy with it: it is Co-Ees; and was one appellation, among many others, which denoted *a temple dedicated to the Sun*—a fabrick therefore, which, through the ignorance of ſucceeding ages, has undergone a perſonification ſimilar to that of Typhoëus, or Typhon. *Iäpetus* is only (Iä or) Aia-Petes, *the place of the prieſts.*

Thus it appears, that *Typhoëus*, *Coëus*, and *Iäpetus*, are names very nearly of the ſame ſignification with each other: and evince that the beings, to which they refer, are very properly aſſociated together, as well as with the reſt of the *Titan brood.*

The epithet *ſævum* ſeems to be applied to *Typhoëus*, as his diſtinguiſhing characteriſtic, to imply, agreeably to tradition, the more immediate deſignation of this kind of temple to the purpoſes of human ſacrifice. It is not indeed impoſſible but that the *Coëus* and *Iäpetus* may have alſo had at firſt a ſimilar deſtination; ſince they are ſo much the ſubjects of the poet's execration. It is more probable, however, that theſe rites, inaſmuch as they were evidently detrimental to the increaſe of population, were confined, in any region, to one particular temple, to *Typhoëus.* However this may be, they muſt all have been of vaſt dimenſions; for the poet has termed them—

Conjuratos Cœlum reſcindere fratres.

Hence, their object was, *to rear their heads ſo high as to cut through the very heaven:* but this was the profeſſed object of the builders of Babel; and therefore the fable in queſtion was plainly of Chaldaïc original.

while

while reſident in the plain of Babylonia. In this paſſage, it will be found upon compariſon, that the flight of the GODS into Egypt is equivalent to the death of Electryon, at the place from which they fled*; and the purſuit of Typhoëus correſpondent with the deſcent of Amphitryon into Egypt †. The concealment alſo of the GODS under various ſhapes, before the arrival of Typhoëus in queſt of them, is ſtrikingly alluſive to a continuation of the Ammonian worſhip, by means of *the Egyptian Hercules*, before the arrival of Amphitryon from the Titan wars. In ſhort, the *Bella Superûm* of Ovid are an exact counterpart to the *Taphian and Teleboan Wars* deſcribed by Heſiod.

SECT. VIII.

Compariſon of it with the hiſtory of the Amphitryonian wars.

And this is plainly the import of the fable. The Egyptians themſelves had a tradition, that Typhoëus, or Typhon, had actually been in their country. He ſeems indeed to have made a great diſturbance there: for when it is ſaid, that Orus aſſumed the reins of government in Egypt, it is additionally mentioned, that he had found it neceſſary firſt *to ſet Typhon to reſt* ‡. With reſpect to the terror which this monſter is ſaid to have ſtruck into the minds of the GODS, and which is aſſerted by the poet to have been the cauſe of their precipitate

Proofs of the importance of this tradition—

from a paſſage of Egyptian hiſtory,

from its conſiſtency with the evidence of antiquity,

* See page 470. † Page 467.

‡ Τὸν, καταπαυσαντα Τυφωνα, βασιλευσαι ἐναλιν Αἰγυπτε. Herodot. lib. 2. c. 144.

SECT. VIII. flight into Egypt: it was only the confuſion which invaded the minds of the idolatrous Cuthites, upon the deſtruction of their tower, the diſmembering of their family, and the ſudden annihilation of all their ambitious projects.

and with itſelf.

To ſupport and complete the fiction, the GODS are ſaid to have concealed themſelves, after their retreat, under various forms—

Concealment of the Gods from the rage of Typhoëus.

> Duxque gregis, dixit, fit *Juppiter:* unde recurvis
> Nunc quoque formatus *Lybis* eſt cum cornibus *Ammon.*
> *Delius* in corvo, *Proles Semeleïa* capro,
> Fele *Soror Phœbi,* niveâ *Saturnia* vaccâ,
> Piſce *Venus* latuit, *Cyllenius* ibidis alis *.

It is a fable, however, which in every part had its origin in fact: for the forms they aſſumed, bear an evident relation to the various devices that were ſculptured upon the principal gates of Egyptian cities and temples, in conſiſtency with a cuſtom which prevailed moſt remarkably in that country. And it is well worthy of obſervation, how nearly the deſcription, juſt given, correſponds in ſeveral particulars with the account of one of the moſt ancient and celebrated hiſtoriographers of Egypt.

Herodotus ſays, that *it was unlawful among the Egyptians*

* Ovid. Metamorph. ubi ſupra.

to

to ſacrifice the cow; becauſe it was ſacred to Iſis: for that *the image of Iſis was that of a woman, crowned with the horns of a cow.* But this deity was conſidered as the Queen of Heaven; and was therefore the ſame with the Juno or *Saturnia* of the Romans *.

SECT. VIII.

Iſis concealed under the form of a cow;

The ſame writer has informed us, that *the painters drew, and the ſculptors carved, the image of Pan, in the ſame manner as the Greeks, that is, with the face of a ſhe, and the legs of a he-goat* †. Authors, it is true, are far from being agreed in reſpect to the parentage of this deity: but if there be any conſiſtency of character in divinities which have the ſame attributes, nothing can be clearer than that the *Pan* of the Egyptians was the ſame in effect with the *Proles Semeleïa* of the Romans.

Pan under that of a goat;

I ſhall notice but one inſtance more of the ſame kind. Jupiter, according to the poet, was metamorphoſed on this occaſion into *a ram:* and Herodotus has told us, that "*the* "*Thebans, and thoſe other Egyptians who abſtain from ſheep,* "*affirm, that this law obtained among them in conſequence of*

Jupiter under that of a ram.

* Herodot. lib. ii. c. 41. Τας δε θηλεας ου σφι εξεστι θυειν, αλλα ιραι εισι της Ἰσιος. Το γαρ της Ἰσιος αγαλμα εον γυναικηϊον. Βεκερων εστι, &c.

† Γραφεσι δε δη και γλυφεσι οι ζωγραφοι και οι αγαλματοποιοι τε Πανος, καταπερ Ἕλληνες, τωγαλμα, αιγοπροσωπον και τραγοσκελεα. Herodot. lib. ii. c. 46.

"*the*

SECT. VIII.

Jupiter hidden from *Hercules* under this diſguiſe.

" *the following circumſtance:—that Jupiter, after Hercules had*
" *long wiſhed to ſee him, contrary to his inclination, conſented*
" *at laſt to admit him to his preſence: but that he had previouſly*
" *diſguiſed himſelf under the fleecy ſkin of a ram's head; which*
" *he had ſtript off for that purpoſe, and drawn over his own.*
" *On this account,*" ſays the ſame writer, " *the Egyptians re-*
" *preſented the image of Jupiter with the face of a ram. The*
" *Ammonians alſo, who are colonies of Egyptians and Ethio-*
" *pians, and ſpeak a language which has much in it that is*
" *common to both, have received this from the Egyptians. And*
" *it appears to me, that this people have ſtyled themſelves AM-*
" *MONIANS, becauſe the Egyptians call Jupiter AMMON.*"
" *For this reaſon,*" he adds, " *the Thebans do not ſacrifice the*
" *ram, but hold it in great veneration: except, indeed, on a*
" *certain day every year, which is the feſtival of Jupiter.*
" *They then ſlaughter one ram; whoſe hide they place, in the*
" *manner above deſcribed, upon the image of Jupiter; and*
" *afterwards introduce to it the image of Hercules* *." I have cited this ſingular paſſage ſo much at length for two reaſons:

Concluſion to be drawn from this latter circumſtance, viz.

that Hercules and Typhoëus were the ſame.

The firſt is—becauſe it is immediately deducible from it, that, if there be any conſiſtency in the mythology of the ancients, Hercules and Typhoëus muſt be referred to one and the ſame order of fictitious beings. According to the

* Herodot. lib. ii. c. 42.

fable

SECT. VIII.

fable of Ovid, Jupiter concealed himſelf from TYPHOEUS in the form of *a ram;* but according to the tradition of the Egyptians themſelves, it was from HERCULES that he concealed himſelf under *the ſame form.* Since, therefore, the fundamental principles of the theology both of Greece and Rome were originally imported from Egypt, I conſider the above compariſon of theſe accounts as affording an additional proof of the juſtice of a remark, which I have long ſince made, in reſpect to the little real difference of character which ſubſiſted between them *. It is certain that, as the traditional hiſtories of the firſt ages became impaired, the ſame facts were often related in, apparently, very different ways: yet the eſtabliſhment of the facts will as often argue that this diverſity is only in appearance.

Nations denominated from the peculiar rites of their religion.

The ſecond reaſon is, becauſe it affords a convincing argument that nations, in the times of antiquity, did ſometimes receive their denominations from the modes of their religious worſhip. For it is improbable that Herodotus would have made the ſuppoſition, *that the Ammonians had derived their name from the Jupiter Ammon of the Thebans*, had no inſtances ever occurred of names originating in ſimilar circumſtances. Beſides, ſpeaking afterwards of the ſame people, he tells us, that they had actually a temple after the model of the The-

* See page 458.

SECT. VIII.

bæan Jupiter *; by which I ſuppoſe is intended, that it had his ſtatue ſculptured above its gate of entrance. This argument, it may be perceived, confers a further degree of probability upon the etymologies which have been given in reſpect to the names of ſome of the imaginary founders of Grecian ſtates †.

General inferences from the traditional hiſtory in queſtion.

Upon the whole, therefore, it appears that theſe verſes of Ovid afford a ſtrong additional evidence—of the flight of the Titans, or Cuthites, into Egypt—of the eſtabliſhment of their religion in that country—and alſo that many, if not all, of the more ſtupendous monuments of antiquity, in that land, were erected during their domination.

Two principal denominations often uſed in this hiſtory.

It has been obſerved, that Titanes was a common mythological title for all thoſe Ammonian colonies, who were concerned in the confuſion at Babel, or the firſt great war againſt Heaven; but more particularly for thoſe, who, after the diſperſion, travelled weſtward; throwing themſelves into Egypt firſt, and afterwards into the maritime countries both on the northern and ſouthern coaſts of the Mediterranean. It has alſo been remarked, that none of this fabled race were more

* Πρωτοι μεν ἀπο Θηβεων δια δεκα ἡμερων ὁδὸ Ἀμμωνιοι, ἐχοντες το ἱρον ΑΠΟ ΤΟΥ ΘΗΒΑΙΕΟΣ ΔΙΟΣ. Και γαρ τον ἐν Θηβῃσι (ως και προτερον ἐιρηται μοι) κριοπροσωπον τε Διος τωγαλμα ἐστι. Herodot. lib. iv. c. 181.

† Such, for inſtance, as Erechtheus, Inachus, Cecrops, Cadmus, Danäus.

SECT. VIII.

diſtinguiſhed by their native ferocity, and the miſchiefs they every where produced *, than thoſe who were denominated Typhon and Typhoëus. We have further conſidered, in a general manner, the origin of theſe appellations; and have traced them to their primitive forms †; all of which imply *the hill-altars* of the firſt ages. Though it would perhaps be a taſk of ſome difficulty to aſſign with accuracy, at this diſtant date, the ſpecific difference which ſubſiſted at firſt between the terms Tit, or Tith and Tuph; there are, notwithſtanding, two ſuppoſitions, which may be advanced reſpecting them, with a high degree of probability.

Of the difference between the terms Tith and Tuph.

Suppoſition the firſt.

The firſt is, that the Tith of the Cuthites muſt have been more common than their Tuph: and that, on this account, Titanes is the general denomination for the whole of that gigantic race, of which Typhon, or Typhoëus, are only the names of one particular character. In other words, the former of theſe was the common title of all their ſacred mounts, together with the towers, temples, or altars erected upon them; while the latter was applied only to the more ſtupen-

* The extenſive influence of theſe monſters has given riſe to the various traditions exiſting in different countries reſpecting them. We may, at all events, conclude that wherever there is any record of their overthrow and entombment, in thoſe ſpots they muſt have chiefly ſignalized themſelves by the havock they made of the human ſpecies.

† Tit-Ain-Is, Tuph-On, Tuph-Ees.

SECT. VIII.

dous elevations of this kind, ſuch, for inſtance, as the tower of Babel, ſome of the pagodas of India, and the pyramids of Egypt, but eſpecially the largeſt *; as well as to the mounts, or *high-places*, dedicated to the ſame uſes, by the ſame people, in different regions, in after-times.

* The reaſon why I have diſtinguiſhed the great pyramid in particular, as one of the real Tuph of antiquity, will appear, I think, ſufficiently evident to thoſe, who thoroughly conſider the internal ſtructure of this fabrick, and the ſacred ciſtern which ſtill remains, as a proof of the luſtrations of intended victims in former times.

The other pyramids have moſt probably been conſtructed for the ſame purpoſes: but, as no ſuch furniture has hitherto been diſcovered, as we have noticed in the great one, this is a point which cannot be abſolutely inſiſted on. It is poſſible they may have been only ſacred mounts, conſtructed for the purpoſes of *ordinary ſacrifice*, of divination, and aſtronomy. At the ſame time, it muſt be acknowledged, that, becauſe no openings to any internal apartments have as yet been diſcovered in the reſt, we have no right to conclude that ſuch have never had, or have not at preſent, an exiſtence. For how eaſily might ſuch an entrance as even that of the large one be cloſed up, and, in the courſe of a few years, be rendered inviſible? And how likely is it, that this ſhould be the caſe in every other inſtance, when we conſider the jealous and ſuſpicious diſpoſition of the inhabitants of Egypt? In addition, however, to all this, it may be obſerved, that theſe apertures may have been buried too deeply in the ſand, which generally ſurrounds the baſes of theſe fabricks, to a very conſiderable depth, to have admitted of diſcovery: or they may have been placed at ſuch a height, as to render them inviſible from below, when they are cloſed by a door or ſtone.

Theſe circumſtances, when we take into conſideration the entire analogy of form which ſubſiſts between all theſe buildings, and the perfect uniformity of thoſe fundamentals of religion which have evidently been the cauſes of their conſtruction, will induce us ſtrongly to favour the ſuppoſition, *that all theſe immenſe piles were erected for the ſame inhuman purpoſe—the oblation of human ſacrifices.*

The

SECT. VIII.

Suppoſition the ſecond.

The ſecond conjecture is, that though the notion conveyed by the word Tuph may be comprehended in the idea annexed to the other term, this name is, notwithſtanding, applicable only to thoſe particular ſtructures or mounts, which were more immediately ſet apart for the execrable oblation of human ſacrifices. This may likewiſe conſtitute, in all probability, the chief ſpecific difference between Typhoëus, and Hercules, Cœus, Iäpetus, together with the reſt of the Titan brood; the greater part of whoſe names are very nearly, if not altogether, ſynonymous with each other. It certainly affords ſome degree of confirmation to the former ſuppoſition advanced upon this ſubject; becauſe theſe inhuman rites were generally performed in the moſt elevated ſituations.

General recapitulation.

Such have been ſome few, out of the vaſt variety of fictions, which have prevailed reſpecting the Titans: with which, indeed, the claſſic writings of Greece and Rome may be literally ſaid to teem; for ſuch ſeems to have been the taſte of the moſt celebrated ſtates of antiquity, that the genius, which was not prolific in monſters, and could not ſupport with ability their deſcent from a race of gods, was generally diſregarded, and deſtined to languiſh in obſcurity and contempt.

Various character of the Titans.

At one time, we have ſeen them transformed into giants; and repreſented as waging war againſt Heaven itſelf. At an-

SECT. VIII.

other time, they have with no leſs juſtice been exalted into gods *. Titan himſelf, the common parent of them, has been further honoured as the object of ſupreme adoration; and to him has been attributed the matchleſs ſplendour of the Ruler of Day *. All this has been done—to gratify perhaps the vanity of a patron—to ſolicit the applauſe of a whole country—to excite it to the martial deeds of heroiſm—or, to elevate the popular conceptions, in regard to the fundamental parts of Ethnic theology.

An account of their tranſactions on the plain of Shinar.

Jupiter Ammon was the ſupreme deity of the heathen world: he occupied a principal place in the Egyptian catalogue; and had, at a prior date, been the SAOS of the Babylonians †. From him the Greeks derived their Ζευς ‡; and the inhabitants of Latium their Jupiter. He is ſtyled emphatically by the earlieſt poets of Greece πατηρ ἀνδρων τε θεων τε §; and it was the higheſt ambition of the illuſtrious conqueror of the world to be reputed his ſon. Some confuſed traditions had prevailed reſpecting the diſperſion from Babel, and the ſubverſion of the tower of the Titans; and, this calamity having been the effect, in great meaſure, of a rebellion againſt the diſpenſations of Heaven, they were eaſily miſconſtrued, in ages devoted to fable, into a war againſt Jupiter and the Gods. In this war, however, Jupiter and his adherents

Their war againſt Jupiter—

The event of it.

* * See page 479. † Page 98. ‡ Page 99. § Homer & Heſiod paſſim.

were

SECT. VIII.

were of neceſſity to be victorious: the whole ſyſtem of Pagan theology depended upon their ſucceſs. Even Ovid, after he has related the ſtory of the Pierides to the manifeſt diſparagement of theſe deities, repreſents theſe rivals of the Muſes as metamorphoſed into magpies, as an appropriate puniſhment for their malevolent garrulity—

Nunc quoque in alitibus facundia priſca remanſit,
Raucaque garrulitas, ſtudiumque immane loquendi *.

And this he, no doubt, conſidered as the only way of removing any unfavourable opinion, which might otherwiſe attach itſelf, either to the proweſs of the celeſtials, or to his own religious notions. In order to magnify the victory of the Gods, the Titans are transformed into enormous giants. One of theſe left the trace of his foot in ſolid rock two cubits in length †: another was as big as a mountain ‡; and a third could only be confined by the weight of the whole iſland of Sicily §. It might therefore be neceſſary, in order to confer the greater probability upon theſe and ſimilar relations, to ſuppoſe—that theſe creatures of the imagination, whoſe fierceneſs was every way commenſurate with their dimenſions, and who, in themſelves, were as remote from the apprehenſion of the vulgar, as they were from the belief of the philoſopher,

Artifice of the mythologiſts.

* Ovid. Metamorph. lib. v. ver. 677.
† See page 442.
‡ Pages 376, &c.
§ Page 424.

ſhould,

SECT. VIII.

ſhould, at firſt, by the terror of their aſpect, and the vaſtneſs of their preparations, be able to intimidate even the divinities themſelves, who were oppoſed to them; who, nevertheleſs, regaining courage by reflection, and exerting their vigour to the utmoſt, *muſt* at length become victorious and triumphant. The flight of the Gods into Egypt, as we have ſeen it deſcribed by Ovid, though there is much truth in the ſtory, was repreſented, in part at leaſt, under this impreſſion. There is a ſublime and beautiful paſſage in Milton's "Paradiſe Loſt," which will further illuſtrate the hint I have juſt given: and I quote it with the greater pleaſure, becauſe it ſhews that what I have thus deduced from the obvious artifice of the mythologiſt, has not been deemed unworthy the pen of that exalted genius. Raphael, after relating to Adam the defeat of the rebel hoſt in Heaven, in the battle of the firſt day, deſcribes them as plotting during the ſucceeding night how they might renew the attack the next day with the greateſt probability of better fortune: he here anticipates the invention of gunpowder, and the ruinous effects of cannon; and after both armies were prepared for action on the enſuing morning, he repreſents the attack as thus commencing from the hoſt of Satan:

> So ſcoffing in ambiguous words, he ſcarce
> Had ended; when to right and left the front
> Divided, and to either flank retir'd:

Which

SECT. VIII.

Which to our eyes diſcover'd, new and ſtrange,
A triple mounted row of pillars laid
On wheels (for like to pillars moſt they ſeem'd,
Or hollow'd bodies made of oak or fir,
With branches lopt, in wood or mountain fell'd)
Braſs, iron, ſtony mold, had not their mouths
With hideous orifice gap'd on us wide
Portending hollow truce: at each behind
A Seraph ſtood, and in his hand a reed
Stood waving tip't with fire; while we ſuſpenſe,
Collected ſtood within our thoughts amus'd—
Not long, for ſudden all at once their reeds
Put forth, and to a narrow vent apply'd
With niceſt touch. Immediate in a flame,
But ſoon obſcur'd with ſmoke, all Heaven appear'd,
From thoſe deep-throated engines belch'd, whoſe roar
Imbowel'd with outrageous noiſe the air,
And all her entrails tore, diſgorging foul
Their deviliſh glut, chain'd thunderbolts and hail
Of iron globes; which on the victor hoſt
Levell'd, with ſuch impetuous fury ſmote,
That whom they hit, none on their feet might ſtand,
Though ſtanding elſe as rocks, but down they fell
By thouſands, angel on arch-angel roll'd;
The ſooner for their arms; unarm'd they might
Have eaſily as ſp'rits evaded ſwift
By quick contraction or remove; but now

SECT. VIII.

Foul diſſipation follow'd, and forc'd rout;
Nor ſerv'd it to relax their ſerried files.
What ſhould they do? If on they ruſh'd, repulſe
Repeated, and indecent overthrow
Doubled, would render them yet more deſpis'd,
And to their foes a laughter; for in view
Stood rank'd of Seraphim another row
In poſture to diſplode their ſecond tire
Of thunder: back defeated to return
They worſe abhorr'd —— *

This confuſion, however, was not laſting;

Compariſon of Milton with Heſiod, in this part of his writings.

—————————— They ſtood
Awhile in trouble: but they ſtood not long;
Rage prompted them at length, and found them arms,
Againſt ſuch helliſh miſchief fit t' oppoſe.
Forthwith (behold the excellence, the power
Which GOD hath in his mighty Angels plac'd)
Their arms away they threw, and to the hills
(For Earth hath this variety from Heav'n
Of pleaſure ſituate in hill and dale)
Light as the lightning glimpſe they ran, they flew;
From their foundations loos'ning to and fro
They pluck'd the ſeated hills with all their load,
Rocks, waters, woods; and by their ſhaggy tops
Uplifting bore them in their hands: amaze,

* Paradiſe Loſt, book vi. v. 568.

Be

SECT. VIII.

Be ſure, and terror ſeiz'd the rebel hoſt,
When coming towards them ſo dread they ſaw
The bottom of the mountains upward turn'd;
Till on thoſe curſed engines triple-row
They ſaw them whelmed, and all their confidence
Under the weight of mountains buried deep;
Themſelves invaded next, and on their heads
Main promontories flung, which in the air
Came ſhadowing, and oppreſs'd whole legions arm'd;
Their armour help'd their harm, cruſh'd in and bruis'd
Into their ſubſtance pent, which wrought them pain
Implacable, and many a dolorous groan,
Long ſtruggling underneath, ere they could wind
Out of ſuch pris'n, though ſp'rits of pureſt light,
Pureſt at firſt, now groſs by ſinning grown.
The reſt, in imitation, to like arms
Betook them, and the neighb'ring hills uptore;
So hills amid the air encounter'd hills
Hurl'd to and fro with jaculation dire,
That under ground they fought in diſmal ſhade;
Infernal noiſe; war ſeem'd a civil game
To this uproar; horrid confuſion heap'd
Upon confuſion roſe: and now all Heaven
Had gone to wreck, with ruin overſpread;
Had not th' Almighty Father, where he ſits
Shrined in his ſanctuary of Heav'n ſecure,

SECT. VIII.

Conſulting on the ſum of things, foreſeen
*This tumult, and permitted all—— **

This admirable paſſage is very nearly related to the following, in which Heſiod has preſented to our imagination the direful conflict of the Titans with the Gods:

Οι τοτε Τιηνεσσι καλεσαθεν εν δαϊ λυγρη,
Πειρας ηλιβατους σιδαρης εν χερσιν εχοντες.
ΤΙΤΗΝΕΣ δ' ετερωθεν επαρτυναντο φαλαγγας
Προφρονεως, χειρων τε, βιης θ' αμα εργον εφαινον
Αμφοτεροι. Δεινον δε περιαχε Ποντος απειρων·
Γη δε μεγ' εσμαραγησεν· επεσενε δ' Ουρανος ευρυς
Σειομενος, ποδοθεν δ' ετινασσετο μακρος Ολυμπος
Ριπη υπ' αθανατων· ενοσις δ' ικανε βαρεια
Ταρταρον ηεροενταν, ποδων αϊπεια τ' ιωη
Ασπετος ιωχμοιο, βολαων τε κρατεραων.
Ως αρ' επ' αλληλοις ιεσαν βελεα σονοεντα †.

At the cloſe of the fight, are introduced the deſtruction of the Titans, and their fall from the heights they had attained ‡:

* Milton's Paradiſe Loſt, book vi. v. 633.—I have taken the liberty of marking, in italics, thoſe paſſages in the poem of Milton, which are moſt nearly allied to the deſcriptions of the Greek poet with whom I compare him in this part of his writings.

† Heſiod. Theogon. v. 674.

‡ Ibid. v. 713.

Οι.

SECT. VIII.

Οι δ' ἀρ' ἐνι πρωτοισι μαχην δριμειαν ἐγειραν
Κοτος τε, Βριαρεως τε, Γυγης τ' ἀλαστος πολεμοιο.
Οι ῥα τριηκοσιας πετρας σιβαρων ἀπο χειρων
Πεμπον επασσυτερας. Καλα δ' ἐσκιασαν βελεεσσι
ΤΙΤΗΝΑΣ· και τους μεν ὑπο χθονος ἐυρυοδειης
Πεμψαν, και δεσμοισιν ἐν ἀργαλεοισιν ἐδησαν
Νικησαντες χερσιν, ὑπερθυμους περ ἐοντας,
Τοσσον ἐνερθ' ὑπο Γης, ὁσον Ουρανος ἐστ' ἀπο Γαιης.
Ισον γαρ τ' ἀπο Γης ἐς Ταρταρον ἠεροεντα.
Εννεα γαρ νυκτας τε και ἡματα χαλκεος ἀκμων
Ουρανοθεν κατιων *, δεκατῃ ἐς Γαιαν ἱκοιτο
Εννεα δ' αὐ νυκτας τε και ἡματα χαλκεος ακμων
Εκ Γαιης κατιων, δεκατῃ ἐς Ταρταρον ἱκοι. &c.

The ſtyle of combat here deſcribed is nicely adapted to the real character of the parties concerned. In their war againſt Heaven, the Titans had recourſe to no ordinary inſtruments of ſlaughter. They heaped maſs upon maſs, and, as it were, mountain upon mountain, till their very means of offence proved their deſtruction. They vainly hoped that, from the ſummit of their works, they ſhould be able to invade the manſions of the Supreme: but, as they placed their truſt *in*

The propriety of this paſſage in the heathen poet.

* *Nine days they fell; confounded Chaos roar'd,*
And felt tenfold confuſion in their fall
Through his wild anarchy, ſo huge a rout
Incumber'd him with ruin: Hell at laſt
Yawning receiv'd them whole, and on them clos'd.

Paradiſe Loſt, book vi. v. 871.

Earth,

SECT. VIII.

Earth, to earth they were conſigned; caſt down; and buried, in a manner, under the heaps which they had accumulated.

There is, indeed, a peculiar propriety in that part of this hiſtory, which repreſents the inferior deities, who were oppoſed to them, as engaging them with their own weapons, and ruining them by means of their own devices. When their tower fell, they had literally the blows returned them, which they had meditated againſt Heaven: many of them were buried under the ruins; and the remainder were driven far away into various regions. Theſe regions were ſuppoſed by the Greeks to have been the abodes of darkneſs and miſery. Of thoſe Titans who went eaſtward, or in a northern or ſouthern direction, they had no knowledge: neither would they ſo far degrade their own country as to ſuppoſe that any of them had ſettled there, though they themſelves were partly at leaſt of the ſame race. But they had a tradition that a large body of them had proceeded from Egypt weſtward, on the ſouthern coaſt of the Mediterranean: and their direction being towards the place of *the ſetting ſun*, they therefore conſigned them to a land of darkneſs, and eternal woe.

Such is the concluſion of this celebrated war, at which we are now arrived! But it muſt be obſerved, that ſo long as

inferior

SECT. VIII.

inferior agents, the armies of Heaven, were employed in quelling theſe inſurgents, ſo long nothing appears to have been deciſive on either part. They are deſcribed as engaged in nearly an equal conteſt; and the fate of the day is undetermined, till Jove himſelf deſcends to the combat.

——— Ὁι δε ξυνισαν μεγαλῳ ἀλαλητῳ.
Ὠυδ' ἀρ' ἐτι Ζευς ἰσχεν εον μενος, ἀλλα νυ τυγε
Ἐιθαρ μεν μενεος πληντο φρενες, ἐκ δε τε πασαν
Φαινε βιην· αμυδις δ' ἀρ' ἀπ' Ουρανυ ἠδ' ἀπ' Ολυμπυ
Ἀστραπων ἐστειχε συνωχαδον· ὁι δε κεραυνοι
Ἰηταρ ἁμα βροντη τε και αστεροπη πολεοντο
Χειρος ἀπο σιβαρης, ἱερην φλογα τ' ειλυφοωντες
Ταρφεες· ἀμφι δε γαια φερεσβιος εσμαραγιζεν
Καιομενη· λακε δ' ἀμφι πυρι μεγαλ' ασπετος ὑλη·
Ἐζεε δε χθων πασα, και Ὠκεανοιο ῥεεθρα
Ποντος τ' ἀτρυγετος· τυς δ' ἀμφεπε θερμος ἀϋτμη
ΤΙΤΗΝΑΣ ΧΘΟΝΙΟΥΣ· φλοξ δ' ἠερα διαν ἱκανεν
Ασπετος, οσσε δ' ἀμερδε και ἰφθιμων περ ἐοντων
Αυγη μαρμαιρυσα κεραυνυ τε στεροπης τε.
Καυμα δε θεσπεσιον κατεχεν Χαος. Εισατο δ' ἀντα
Οφθαλμοισιν ἰδειν, ἠδ' ἠασιν ὁσσαν ἀκουσαι,
Αὐτως ὡς ὁτε Γαια και Ουρανος ἐυρυς ὑπερθεν
Πιλνατο· τοιος γαρ κε μεγιστος δυπος ὀρωρει,
Της μεν ερειπομενης, τυ δ' ὑψοθεν ἐξεριποντος·
Τοσσος δυπος ἐγενετο θεων ἐριδι ξυνιοντων.
Συν δ' ἀνεμοι ἐνοσιν τε κονιν τ' ἐσφαραγιζον,

SECT. VIII.

Βρονῆην τε, σεροπῆην τε, καὶ αἰθαλοεν῎α κεραυνον,
Κηλα ΔΙΟΣ ΜΕΓΑΛΟΙΟ· φερον δ᾽ ἰαχῆην τ᾽ ἐνοπῆην τε
Ες μεσον αμφοτερων· ὀτοβος δ᾽ ἀπλῆτος ὀρωρει
Σμερδαλεης ἐριδος, καρῆος δ᾽ ἀνεφαινε῎το εργων.
᾽ΕΚΛΙΝΘΗ ΔΕ ΜΑΧΗ· *

The

* Heſiod. Theogon. v. 686.—What the heathen has here aſcribed to Jupiter, the Chriſtian poet has transferred to THE ONLY SON OF GOD: and whereas the former has deſcribed "the Father of Gods and Men," as exerting the whole proweſs of his arm, in conjunction with the inferior deities, in quelling the rebellious Titans; the latter has repreſented THE SON as putting forth not half his power, but driving the apoſtate angels out of heaven, unaided by any of its hoſts. The deſcription, indeed, is elevated here into the higheſt flights of ſublimity:

So ſpake the Son, and *into terror chang'd*
His count'nance too ſevere to be beheld,
And full of wrath bent on his enemies.
At once the Four ſpread out their ſtarry wings
With dreadful ſhade contiguous, and the orbs
Of his fierce chariot roll'd, as with the ſound
Of torrent floods, or of a numerous hoſt,
He on his impious foes right onward drove,
Gloomy as night; under his burning wheels
The ſtedfaſt empyréan ſhook throughout,
All but the throne of GOD. *Full ſoon*
Among them he arriv'd, in his right hand
Graſping ten thouſand thunders, which he ſent
Before him, ſuch as in their ſouls infix'd
Plagues; *they, aſtoniſh'd, all reſiſtance loſt,*
All courage; *down their idle weapons dropt*;
O'er ſhields and helms, and helmed heads he rode
Of Thrones and mighty Seraphim proſtrate,
That wiſh'd the mountains now might be again
Thrown on them as a ſhelter from his ire.

Nor

SECT. VIII.

The preceding extracts, from the works of theſe two great maſters in the art of poetry, are highly illuſtrative of the manner in which this celebrated war was carried on. The one has indeed referred *to heaven*, what the other has repreſented as taking place *on earth;* but they were in reality two different events which they recorded. And though there are many diſtinguiſhing circumſtances which ſufficiently prove

> Nor leſs on either ſide tempeſtuous fell
> His arrows, from the fourfold-viſag'd Four
> Diſtinct with eyes, and from the living wheels
> Diſtinct alike with multitude of eyes;
> One ſpirit in them rul'd, and every eye
> Glar'd lightning, and ſhot forth pernicious fire
> Among th' accurs'd, that wither'd all their ſtrength,
> And of their wonted vigour left them drain'd,
> Exhauſted, ſpiritleſs, afflicted, fall'n.
> YET HALF HIS STRENGTH HE PUT NOT FORTH, but check'd
> His thunder in mid voly: for he meant
> Not to deſtroy, but root them out of Heaven.
>
> Paradiſe Loſt, book vi. ver. 824.

The modern poet has certainly outdone the ancient in this part of his ſubject. He was happy in being poſſeſſed of reſources for deſcription, of which the other was ignorant; and was perhaps ſtill happier in his powers of combination. The account which Milton has here given of the fall of the angels is greatly analogous to that which Heſiod has preſented of the fate of the Titans. The latter, however, had nothing to aſſiſt him, but the force of his own genius, and the hints of a corrupted tradition: the former was endued with at leaſt equal powers for invention; and was likewiſe enabled to ſummon the living creatures that attend the throne, the chariot of God, and the armies of Heaven, conſiſting of the various orders of Cherubim and Seraphim, to aid his repreſentation. Theſe were objects, which Revelation brought to his view; and, with the help of which, he roſe greatly ſuperior to the Theogoniſt of Greece.

SECT. VIII.

this, there are, notwithſtanding, many paſſages in their reſpective deſcriptions, the ſimilarity of which inſtructs us, how greatly the Engliſh poet was indebted to the Grecian for many of the noble ideas, with which he has enriched this part of his compoſition.

The latter of theſe writers has well attributed to the thunder of Jupiter the credit of ſubduing the Titanic hoſt: it is a portion of hiſtory, which accords with the ſubſtance of ſeveral other accounts relative to the ſame event. The attacks of the elements are generally ſaid to have had a principal ſhare in the termination of the combat; and when, by their means, an impreſſion was made upon the tower, "which the children of men had built," the defeat and diſperſion of theſe rebellious ſubjects of Heaven became the neceſſary and immediate conſequence. The Scriptures themſelves aſſert that it was a particular effect of the divine agency; and, though they ſay nothing concerning the fall of this ſtupendous fabrick, it is nevertheleſs certain that it did fall; and that a vaſt miſ-ſhapen maſs of ruins is all that now remains of what was Babel *. When the Deity himſelf condeſcended to interfere in the

* On the plain of Babylonia there are, at this day, perceptible two immenſe maſſes of ruins not very remote from each other. One of theſe is ſuppoſed to have been Babel; and the other, the ancient Babylon: but which was which it is not poſſible to determine.

SECT. VIII.

tranſaction, the affair was brought to a ſpeedy iſſue; the fate of the day was decided, and a rout of extermination followed. Then *Cottus, Briareus, and Gyges* * *inſatiable of fight, hurled often from their mighty hands three hundred rocks at once; and, by the immenſity of what they hurled, completely buried under umbrage deep the Titans: thus driving them from light, and binding them, haughty as they were, with the galling fetters of the vanquiſhed, they ſent them to the darkſome realm of night; ſo far below the Earth, as Heaven is above it.*

Correſponding hiſtories illuſtrative of the ſame event.

Several of the hiſtories already mentioned were originally calculated to preſerve the memory of the ſame event. They were, at firſt, correct accounts: but, in proceſs of time,

* Cottus, Briareus, and Gyges were fabled to be three enormous giants, each of whom had an hundred arms and fifty heads. They are repreſented as engaged, in this conflict, on the ſide of Jupiter; and occupy the ſame place in the fiction of Heſiod, that the four living creatures, who are ſtationed about the chariot of THE SON, do in the poem of Milton.

I cannot help thinking, from the fiction which has repreſented theſe monſters with each an hundred hands and fifty heads, that they were merely a perſonification of ſome ſacred grove, or groves, in the neighbourhood of the tower, whoſe downfall is hyperbolically deſcribed in the hiſtory before us. It is certain that, in this caſe, the branches of the trees might admit of a tranſformation into the arms of theſe giants; while their tufted tops would well repreſent their multitudinous heads. As the fabuliſts of antiquity had introduced ſo many additional hands into the fight, it was alſo neceſſary that they ſhould find ſufficiency of work to engage them: and what, in a combat like this, when *rocks amid the air encountered rocks*, could be ſuch proper weapons as the very rocks which were hurled?

SECT. VIII.

through the increaſing miſconception of terms, and the corruptions naturally incident to all oral tradition (particularly when it is conveyed into various countries, and intermixed with ſubjects foreign to it), they acquired a degree of fabuloſity, which ſo far concealed their genuine import, that it could only be recovered by tracing back the ſteps which error had taken, in order to reduce them to their preſent depravity.

That of Hercules,

To this claſs muſt be referred the various ſtories which relate to—the victories, obtained by Hercules over the giants, at Cuma * and Pallene †; the ſignal vengeance he executed upon Alcyon ‡ and Homadus §; and the dread which Jupiter himſelf is ſaid to have had of him ‖. The war of Amphitryon, which proved no leſs fatal to his father-in-law, than to the Taphians, againſt whom he waged it ¶: the battle, in which Typhoëus routed the GODS, and drove them for ſhelter into Egypt **; to which we may add, the fate which befell this monſter ††: were only different details of the ſame fact. And, when it is aſſerted that Erechtheus was the father of Merope, it is alſo implicitly underſtood that he was the grand

Amphitryon,

Typhoëus,

Erechtheus.

* See page 456, note *.
† Page 441, note †.
‡ Page 376, &c.
§ Page 387, &c.
‖ Pages 488, 489.
¶ Page 462—470.
** Page 486.
†† Page 423.

cauſe

cauſe of this denomination to the idolatrous Ammonians, who were diſperſed from Babel *. SECT. VIII.

The firſt lapſe of the human race into idolatry is frequently compared to the raviſhing of a virgin. Hence the fables concerning the amours of the Gods, and of Jupiter in particular! This was the deity, who, outwitting Amphitryon, was the means of uſhering the Herculean hero into the world †; it was the ſame who was alſo reputed the father of Bacchus ‡. In the former inſtance, Alcmena, and in the latter, Thyone, were the victims of his luſt. Homadus, in like manner, is ſaid to have violated the chaſtity of Alcyone §. All theſe were fables of the ſame kind; and are very nearly related to that momentous event, of which we are now ſpeaking. The ſeduction of Alcyone and Thyone were certainly ſymbolical of the firſt eſtabliſhment of the ſolar worſhip in Chaldæa: that which was employed towards Alcmena was commemorative of the firſt tranſlation of thoſe rites from Chaldæa to Egypt, by a colony of the diſperſed. The moſt common word in uſe among the oriental nations, as the appellative of *a country*, was Ai: this the Greeks rendered αια, αι; and ſometimes ſimply α and η: and, as theſe among them were uſually the terminations of feminine nouns, they therefore

The lapſe of mankind into idolatry—to what compared?—

Jupiter and Alcmena.

Jupiter and Semele.

Homadus and Alcyone.

The principal occaſion of theſe fictions.

* Pages 265, 293, 294.
† See page 428, &c.
‡ Page 163, 165.
§ Page 387, &c.

conceived

SECT. VIII.

conceived that ſuch terms as Al-Cuon-Ai, Al-Cu-Men-Ai, Thu-On-Ai, and Tit-Ai, were only the proper names of women; to whom the hiſtories, in which they were introduced, had a particular relation. Theſe blunders ſerved ſtill further to deprave the traditions they were in poſſeſſion of: for all the circumſtances they detailed were immediately diſguiſed in allegory, ſo as to admit of ſome kind of an application to theſe fictitious agents. Hence the names Αλκυονη, Αλκμηνη, Θυωνη, Τιταια; and the fabulous and inconſiſtent circumſtances connected with them.

Other hiſtories of the ſame kind.

But, while ſome traditions repreſent the general apoſtacy of mankind from the true GOD in this light; others, with no leſs propriety, aſſign a degree of relation, or conſanguinity, as ſubſiſting between the countries in which it early burſt forth, and the Deity himſelf, whoſe worſhip it was intended to eſtabliſh. Thus, Alcmena was the daughter of Electryon *; Alcyone, the ſiſter of Euryſtheus †; and Titæa, the wife of Ouranus ‡. But I have ſhewn, that Electryon §, Euryſtheus ‖, and Ouranus ¶, were only different names for the ſame object—*the Sun*.

Thus far, chiefly, as to the tranſactions of the Cuthites and

* See page 462, &c. † Page 387, 394. ‡ Page 480, 481.
§ Page 465. ‖ Page 388. ¶ Page 480.

their

SECT. VIII.

Tranſactions of the Titans in Egypt.

their adherents in that land, from which they had expelled Aſhur. If we follow two conſiderable bodies of them, as they went eaſtward and weſtward, after the diſperſion, we ſhall find among each—the veſtiges of the ſame traditions which they had prior to this event; the ſame rites and principles of religion which were then eſtabliſhed; a moſt ſtriking analogy in the ſtyle of erecting their ſacred ſtructures; as well as the ſame devotion to aſtronomy, and hieroglyphical romance.

An identity of traditions, religious rites, &c. in Egypt and India.

Identity of traditions in theſe countries exemplified.

With reſpect to traditions—the primitive rectitude of human nature, and its gradual ſubſequent deterioration, characterized by the fable of the four ages *—the univerſal deluge; fabled, in India, by the incarnation of Veeſhnu in the form of a fiſh; and in Egypt, by the hiſtory of Typhon and Oſiris †, as well as the miraculous preſervation of Menes, the firſt king ‡—the Titan war—and the exploits of Hercules—

are

* Page 16; and 437, note †.

† Page 251, note †. and 255, note †.

‡ This is a portion of hiſtory too remarkable to be neglected in this place. "Concerning the crocodiles of Egypt," ſays Diodorus Siculus, "there is "recited another tradition—that one of the moſt ancient kings, named "Menas, being attacked by his own dogs, had fled for refuge to the lake "Mœris; and (wonderful to relate!) had been ſupported upon the back of a "crocodile, and conveyed in ſafety to the oppoſite bank *." After the ob-

* Diodor. Sicul. vol. i. p. 199, 200.

ſervations

SECT. VIII.

I. The primitive rectitude and ſubſequent fall of man.

are in a moſt wonderful manner preſerved by each: and they were common to them before their ſeparation. It was the moſt prominent feature of the religious ſyſtem inſtituted at Shinar, that man could be reſtored to the innocency and happineſs he had loſt, by imitating the purity of the Solar Orb: and accordingly we may perceive, that not only the Brahmins in India, but thoſe of the ſacerdotal order in Egypt, were greatly diſtinguiſhed by an affectation of external purity; they uſed frequent ablutions, were remarkably abſtemious in the article of food, and looked with horror upon every thing which they judged capable of polluting.

II. The tradition of the flood.

The tradition of the flood was alſo one of thoſe, which theſe people carried with them in their different routes: this event was long commemorated in Chaldæa, in the preſervation of Zeuth, and the inſtructions of the firſt man (Oannes), who came up from the ſea; and it may ſtill be very ſtrikingly traced in the correſponding memorials of the Hindoos and Egyptians. As to

ſervations I have made upon the character of this perſonage, there can be no difficulty in referring the ſubſtance of the preceding ſtory to the event of the deluge *. The Egyptians had evidently a memorial exiſting among them, that Menas (Noah) had been miraculouſly preſerved from deſtruction by water; and, as they had loſt the particular circumſtances attending the fact, as attached to the hiſtory of this perſon, they therefore invented the preceding to complete their ſtory. This part of Egypt abounded with crocodiles; and was therefore better ſuited than any other to ſupport the figment. It was hence ſtyled Nomos Crocodilopolites, and its capital city was Crocodilopolis.

* Pages 168—272.

Hercules,

SECT. VIII.

III. Thoſe which relate to Hercules.

Hercules, he had properly his origin in the ſame country, as I have already proved, and before the diſperſion: whence, it is no wonder, that we ſhould meet with traditions reſpecting him, both in India and Egypt; indeed, it would be almoſt impoſſible that the caſe ſhould be otherwiſe, tenacious as the Ammonians ever were of their own hiſtories and inventions.

IV. Thoſe which relate to the Titan war.

And laſtly, with reſpect to the traditions which are to be diſcovered, concerning the Titan war, in theſe two countries—that was an event of ſuch importance, both in its nature and its conſequences, that it could never be eraſed from the memorials of any people, who were in any degree concerned in it.

Identity of religious rites in both theſe countries,

The worſhip of the Solar Orb was introduced into the world by the very perſons who founded Babel: and the adoration of thoſe patriarchs, who were ſaved from the deluge, became immediately confounded with it: this again gave riſe to the deification of that power (typified in the ſerpent), by whom this mighty deliverance was effected. Thus were the Solar, the Arkite, and Ophite rites eſtabliſhed firſt in the territory of Chaldæa; and they were afterwards to be met with, in the moſt unequivocal manner, in both the countries above mentioned.

and of the

No leſs evidently was the ſtyle of erecting the ſacred edi-

SECT. VIII.

ſtyle of ſacred architecture;

fices, among the Hindoos and Egyptians, derived from the ſame ſource. The principal parts in all theſe fabricks are pyramidal: and have therefore a particular alluſion to thoſe elements of ſuperſtition; which were common to the two people, while as yet they formed but one body; and were for ages zealouſly maintained by them, after they had been obliged by the diſperſion to ſeparate widely from each other.

as alſo of ſcience, &c.

That ſpecies of aſtronomical reſearch, which had its origin among the apoſtate Cuthites at Babel, and which ſo greatly diſtinguiſhed the Chaldæans in after-times, was alſo to be found both in India and Egypt. It was immediately connected with the theological opinions of the inhabitants; and therefore their addiction to it was little leſs than to the very religion of their country. Hence, likewiſe, it is reaſonable to believe, that there ſhould be a conſiderable degree of analogy between the hieroglyphical devices of theſe people: and the greater the diſcoveries that are made of the peculiarities of India, ſo much the more perceptible does the nearneſs of this reſemblance become.

The reaſon of this ſimilitude explained.

Upon the diſperſion, thoſe who were concerned in it would betake themſelves to any countries, which could afford them ſhelter and ſubſiſtence. "The Lord had ſcattered them abroad upon the face of the earth:" and therefore parties of

SECT. VIII.

them would retire in every poſſible direction; ſome eaſtward, others weſtward, and ſo forth. But, if we attend to the relative diſtances of India and Egypt from the point of diſperſion, we ſhall have little reaſon for ſuppoſing, that either of theſe regions was in any degree colonized by the other; eſpecially in early times, when navigation was in a very imperfect ſtate, and when, upon the ſuppoſition that theſe colonies performed their adventurous tour by land, they would be obliged to direct their courſe through many intermediate countries already repleniſhed with inhabitants, among whom they would probably find inſuperable obſtacles to their proceeding. But with what view could a people, who had already attained the banks of the Ganges, or the Indus, ſhape their courſe backward, towards the regions of the weſt? They had the greater part of Aſia to ſpread themſelves in: and a party of them ſeem to have actually penetrated into China; for we there meet with ſuch a correſpondence in religious rites, devices, and ſtructures, as pre-ſuppoſes that ſome intercourſe, exceedingly intimate, had at one time ſubſiſted between the two nations *. Thoſe who emigrated from Babylonia in an eaſterly direction, would naturally propagate and ſettle in the Eaſt. It ſeems to have been ſo decreed by Divine Providence: for it is notorious, that thoſe of the Meropians, who took a weſtern courſe, gradually diffuſed themſelves over Europe and Aſia Minor.

* Pages 221—227.

SECT. VIII.

This explanation removes every difficulty attached to the hiſtory.

Suppoſing, what indeed is really the caſe, that the people who introduced the traditions, rites, ſciences, and ſtyle of architecture above referred to, into India, as well as thoſe who conveyed the correſponding ones into Egypt, to have been only different branches of the diſperſed; the one travelling eaſtward, and the other in a contrary direction, to take poſſeſſion of their reſpective ſettlements—then every difficulty ariſing from the circumſtance of this correſpondence will immediately vaniſh. And we may ſafely take for granted, that all thoſe portions of hiſtory which are common to both countries, and which on that account appear to have been borrowed the one from the other, were in reality of a date earlier than that of their emigration from the ſame common ſpot, and bear an excluſive relation to neither. I have already offered ſome other conſiderations relative to this ſubject: and the reſult of the whole will be—that, whatever intercourſe might have ſubſiſted between the inhabitants of theſe countries in early times (although there could certainly have been none ſo early as the commencement of the ſhepherd dynaſty in Egypt), it never was ſuch, as to be capable of introducing any alteration in the religious rites and ſentiments, the manners, laws, or arts, of either people.

It does not follow from theſe premiſes

And here I cannot help expreſſing my concern, that the principles on which I have proceeded, and ſuch as I firmly believe

SECT. VIII.

that the Egyptian ſhepherds were a colony of the Palli from India.

believe to be juſt, have terminated in a concluſion ſo remote, in one reſpect, from the opinion of a learned and ingenious writer of the preſent time—a gentleman, whoſe reſearches after truth have been, in general, profound and ſucceſsful; and who, with an Herculean vigour of mind, has conquered every difficulty that oppoſed the bringing of many moſt intereſting portions of it into light *. I believe, with Mr. Wilford †, that—" ſo ſtriking is the ſimilarity between ſeveral " Hindoo legends, and numerous paſſages in Greek authors " concerning the Nile, and the countries on its borders, that, " in order to evince their identity, or at leaſt their affinity, " little more is requiſite than barely to exhibit a comparative " view of them." But I am alſo well aſſured, that many of theſe were the ſubſtance of traditions, which had no relation to events ſubſequent to the diſperſion: while the greater part, if not the whole of the remainder, aroſe out of a ſimilitude exiſting between the religious rites and notions of the Hindoos and Egyptians, and the wonderful correſpondence, which, in many inſtances, may be traced in the local circumſtances of their reſpective countries. When the religious ſyſtems of two diſtant nations have had their origin from the ſame ſource; when theſe people have been once united in

Reaſons againſt this concluſion.

* See Mr. Maurice's Hiſtory of Hindoſtan, vol. ii. p. 198.

† On Egypt, &c. from the ancient books of the Hindoos, ſect. i. in Aſiatic Reſearches.

cloſe

SECT. VIII.

cloſe confederacy, ſettled in the ſame region, and zealouſly cultivating the ſame principles of divine adoration; when, after they had been obliged to ſeparate from each other, they both preſerved, as inviolably ſacred, the traditional hiſtories of which they were already poſſeſſed; when they each took poſſeſſion of countries in many remarkable particulars reſembling each other; and when the ſimilitude of ſuperſtitious notions was in both caſes ſuggeſting an analogy in the corruption of ancient traditions; when, I ſay, we take theſe facts into conſideration, it will appear wonderful indeed, if there are not many hiſtorical circumſtances in the two countries ſo nearly allied, as to give every ground to preſume, independently of theſe facts, that they muſt have been neceſſarily derived from the one to the other. I will not deny, that ſome degree of communication has formerly ſubſiſted between Egypt and India. Ptolemy confeſſes, that he was greatly indebted for information to ſome learned Indians, whom he had ſeen at Alexandria; and Lucian informs us, that pilgrimages were ſometimes made from India to Hierapolis in Syria: the Brahmins alſo themſelves aſſert, that a great intercourſe was anciently maintained between India and the countries in the weſt. But, while this may be ſafely granted on the one hand, it may, I think, with equal propriety be denied on the other, that any correſpondence had been opened between this people and the Egyptians, at a date ſo early as is ſuppoſed.

SECT. VIII.

poſed. It may be denied, that at an age ſo diſtant as the time of Joſeph, any dynaſty of kings in Egypt was of the race of the Palli, or ſhepherds of India. It may be even aſſerted with truth, that the dynaſty then on the throne was not of the ſhepherd race at all.

A paſſage from the hiſtory of Hindoſtan.

I am ſorry that I feel myſelf under the neceſſity, in this place, of making an extract, in defence of my principles, from the learned writer above referred to. It is as follows:—"The "repeated and poſitive proofs, collected from the Brahmin "records, of the migration of the Palli from India to Egypt, "at a very early period of thoſe reſpective empires, added to "what we know from other ancient authors concerning the "dynaſty of ſhepherd-kings that ruled in Egypt, lead to con- "ſequences extremely important, with regard to a people, "whoſe peculiar deſtiny, and wonderful hiſtory (though "mounting up to the higheſt poſt-diluvian antiquity), have "purpoſely not yet been diſcuſſed in the preſent volume; I "mean the people ſo particularly favoured of the true GOD, "the HEBREW NATION. They alſo were a race of ſhep- "herds; and, if they were not originally of the ſame ſtem "with the Palli, *they were at leaſt firſt ſtationed in Egypt* "*under that celebrated dynaſty* *."

Objections to this paſſage.

It may fairly admit of inquiry, from what authorities the

* Hiſtory of Hindoſtan, in the place already referred to.

proof

SECT. VIII.

proof of this aſſertion can be drawn. The Sacred Writings are the moſt authentic documents upon this ſubject to which we can have recourſe: and the truth of their information may in all points be depended on. But they are not only ſilent, as to this dynaſty of ſhepherd-kings: they do not even imply, that they ſwayed the ſceptre at this time in Egypt. On the contrary, they repreſent the ſons of Jacob as placed in a part of the country which was then unoccupied; which abounded with excellent paſturage, and was conſidered as "*the beſt of the land* *." That the land of Goſhen was, as it were, an inſulated ſpot, and at that time unoccupied, we may infer from the very inſtructions which Joſeph gave his brethren, as preparatory to their appearance before Pharaoh:—

"Joſeph ſaid unto his brethren, and unto his father's houſe,
"I will go up, and ſhew Pharaoh, and ſay unto him, *My*
"*brethren, and my father's houſe, which were in the land of*
"*Canaan, are come unto me: and the men are ſhepherds, for*
"*their trade hath been to feed cattle; and they have brought*
"*their flocks, and their herds, and all that they have. And it*
"*ſhall come to paſs, when Pharaoh ſhall call you, and ſhall*
"*ſay, What is your occupation? that ye ſhall ſay, Thy ſervants*
"*trade hath been about cattle from our youth even until now;*
"*both we, and alſo our fathers: that ye may dwell in the land*
"*of Goſhen; for every ſhepherd is an abomination unto the*
"*Egyptians* †." But by what means could Joſeph be certain,

* Geneſis, ch. xlvii. ver. 11. † Geneſis, ch. xlvi. ver. 31—34.

that

SECT. VIII.

that his brethren would be allotted the land of Goſhen for their reſidence, had it not been at that time a vacant ſpot? As it abounded with paſture, it was in every reſpect the moſt proper region in which a ſhepherd could be placed. And as it was "the beſt of the land," how ſhall we account for its being then untenanted, except from the recent ſeceſſion of a race of ſhepherds—thoſe ſhepherds, who had enſlaved the native Egyptians, and had therefore rendered the very name of ſhepherd *an abomination to them?* Again, had Egypt, at that important criſis, been in the hands of a people of this denomination, may we not well conclude, from the nature of the caſe, that they would certainly have kept *this part of the country eſpecially* in their own poſſeſſion? And, upon this ſuppoſition, ſhould we not have ſeen the children of Iſrael ſituated in ſome other diſtrict of Egypt; where they might ſtill have enjoyed the rights of hoſpitality, without being ſuffered to diſplace thoſe who had a greater right to "the beſt of the land," and were already in poſſeſſion of it? There ſeems to be a ſtrongly-marked meaning in that part of the Sacred Text, which ſays, "*that ye may dwell in the land of Goſhen;* "*for every ſhepherd is an abomination to the Egyptians.*" The ſituation of Goſhen was in the higheſt part of Lower Egypt, at the vertex of the Delta. It was a detached diſtrict; where the children of Iſrael might dwell, unmixt with the people of the land, becauſe *every ſhepherd was an abomination to the Egyptians.*

SECT. VIII.

tians. And, from its local circumſtances, it was better calculated to preſerve this ſtate of diſtinction between the two people than any other, which could have been pointed out. It ſeems alſo to have been the ſtrongly fortified camp of the Cuthites, which Manetho mentions under the name of Avaris, and repreſents as the laſt ground they occupied in the land of Egypt. The interval of time, which elapſed between the expulſion of theſe, and the arrival of the Iſraelitiſh ſhepherds, was ſo inconſiderable, that the Egyptian hiſtorian has actually confounded the one race with the other. And from this very confuſion we may partly infer, on what account the region above mentioned remained unoccupied, though it was *the beſt of the land*, till the children of Iſrael went down to ſojourn in Egypt: for it was the laſt ſpot which the Cuthite ſhepherds abandoned in that country; and was therefore conſidered as ſo deeply polluted, that the native Egyptians, who were the moſt ſuperſtitious of mankind, could not, in a courſe of fifteen or twenty years, be reconciled to a reſidence upon it.

An objection to the foregoing arguments anſwered.

There is, I think, only one fact recorded in the Sacred Writings, which at all favours the ſuppoſition, that there was in Egypt a dynaſty of ſhepherds at this time. "Pha-" raoh," it is ſaid, "ſpake unto Joſeph, ſaying, Thy father " and thy brethren are come unto thee: the land of Egypt " is

" is before thee; in the beſt of the land make thy father and " thy brethren to dwell, in the land of Goſhen let them " dwell: and *if thou knoweſt any man of activity among them,* " *then make them rulers over my cattle.*" But, if we compare this paſſage with the following, every difficulty will vaniſh: " *All the Egyptians came unto Joſeph, and ſaid, Give us bread:* " *for why ſhould we die in thy preſence? for the money faileth.* " *And Joſeph ſaid, Give your cattle; and I will give you for* " *your cattle, if money fail. And they brought their cattle unto* " *Joſeph,*" &c. Hence it appears, that Pharaoh was no more *a ſhepherd* for having cattle in his poſſeſſion, than the Egyptians themſelves were, who were averſe to the very name. SECT. VIII.

Upon the whole, therefore, it appears that there was no dynaſty of ſhepherds upon the throne of Egypt, at the time when the ſons of Jacob deſcended into that country. One argument, however, ſet up in proof that there was, is as follows:—that " the genuine Egyptian monarchs would never " have ſuffered the paſtoral race of Iſrael to bring their flocks " and herds in multitudes into Egypt, ſettle among the Phœ- " nicians or Palli, in the land of Goſhen, and pollute their " tables with their fleſh, and their altars with their blood." But ſurely the nature of the obligation, under which Joſeph had at that time laid the Egyptian monarch, was ſuch, that he could not, without the moſt manifeſt ingratitude, withhold

The reaſon why the family of Joſeph were permitted to ſet-

SECT. VIII.

tle in Egypt under a dynaſty of the native kings.

hold a portion of the plenty of Egypt, or even a reſidence in that country, from the family of the inſpired Hebrew. In order to ſee the opinion which Pharaoh entertained of his merits, it is only neceſſary to refer to his own words:—"Can "we find," he ſaid, "ſuch a one as this is; a man in whom "the Spirit of GOD is *?" Nor can we at all wonder at this encomium; for he had far excelled "all the magicians of "Egypt, and the wiſe men thereof †," by the power of that wiſdom from on high, with which he had been eminently endued. He was therefore honoured with the expreſſive title of Tſaphnat-phaneh, *the revealer of ſecrets* ‡; and was placed in authority next the throne §. But the event juſtified every thing that had been ſaid and done in his favour. The ſeven years of plenteouſneſs immediately enſued; the ſeven years of dearth cauſed, in their turn, all the former plenty of the land to be forgotten; and Joſeph, by his provident management, became the ſaviour of that and far diſtant countries. I muſt confeſs, that when I conſider the greatneſs of this man's character, and the immenſe obligations for which all Egypt was indebted to him, I ſee *very little* in the favours that were conferred upon his father and brethren: they were indeed ſtill the leſs, inaſmuch as they were conferred during the very time that the greateſt and moſt ſignal

* Geneſis, ch. xli. ver. 38.
† Geneſis, ch. xli. ver. 8—38.
‡ Geneſis, ch. xli. ver. 45.
§ Geneſis, ch. xli. ver. 40.

benefits

benefits were ariſing to the Egyptians through his inſtrumentality. It cannot therefore be ſaid, taking theſe circumſtances into conſideration, that "*a genuine Egyptian monarch* "*would never have ſuffered the paſtoral race of Iſrael to bring* "*their flocks and herds in multitudes into Egypt:*" ſo far from it, it would evidently have argued, in this inſtance, the extreme of ingratitude, had he not ſuffered, and even urged it.

The ſons of Jacob did not deſcend into Egypt at a time when there were any Palli in Goſhen.

Neither do I think it can be ſaid with conſiſtency, that, when they came into Egypt, they "*ſettled among the Phœnicians, or Palli, in the land of Goſhen.*" That they ſettled in this diſtrict is certain: but, if the Phœnician ſhepherds had held the ſovereignty of Egypt at that time, can we ſuppoſe that the people of this deſcription would have been confined to Goſhen? It was but a very ſmall part of their nominal domains. And the number of troops which would be required to ſupport a dynaſty of ſhepherd kings, againſt the united force of the native Egyptians, to whom *every ſhepherd was an abomination*, could only be conſidered there as in a ſtate of ſiege. Or, if a race of *genuine Egyptian monarchs* were ſuppoſed upon the throne about this time, how came *the Phœnicians*, or *Palli*, to be placed in the land of Goſhen? Would not the ſame deteſtation, which *would never have ſuffered the paſtoral race of Iſrael to bring their flocks and herds in multitudes into Egypt*, have prevented likewiſe theſe Palli from

SECT. VIII.

from maintaining any footing in it? If any tacit alluſion be made to thoſe ſhepherds, whom Manetho mentions as fortifying themſelves in the diſtrict called Avaris (the ſame as Goſhen); and this I believe to have been the only time when a race of Ammonian ſhepherds excluſively occupied this ſpot—they were literally beleagured by their mortal enemies, and obliged at length to ſurrender upon capitulation. There could therefore have been no Palli in Goſhen when the children of Iſrael took poſſeſſion of it; ſuppoſing that this event took place under a dynaſty of native Egyptians.

Concluſion of the preceding arguments.

Here, therefore, I return to my former ground *; and aſſert, that the children of Iſrael took poſſeſſion of this part of Egypt not long after it had been abandoned by a former tribe of ſhepherds, thoſe ſhepherds particularly, who were ſtyled Cecropians and Erechthians; while as yet it remained unoccupied, in conſequence of the extreme averſion of the Egyptians to its late poſſeſſors, and under a dynaſty of the native kings of the land.

Chronological ſtatements of the foregoing facts.

Were I to offer a chronological computation for aſcertaining the order and relative diſtances of the early events, which we have been conſidering, it ſhould ſtand as follows:

* Page 289—291.

Suppoſing

A. C. SECT. VIII. The diviſion of the earth.

Suppoſing that the univerſal deluge happened at the time that is generally agreed upon *, the next event, of any great importance to the human race, was the diviſion of the earth *in the days of Peleg*: and this muſt have been about one hundred and thirty years later: *2348

For "Shem begat Arphaxad two years after the flood *," - - - - - 2346 Birth of Arphaxad,

"And Arphaxad lived five-and-thirty years, and begat Salah †," - - - - 2311 of Salah,

"And Salah lived thirty years, and begat Eber ‡," 2281 of Eber,

"And Eber lived four-and-thirty years, and begat Peleg §." - - - - 2247 and Peleg.

Mankind were at length ſo much upon the increaſe, that it became neceſſary to portion out to them their reſpective allotment of territory; and that diſtribution was made *in the days of this latter patriarch* ‖: but at what period of his life is uncertain. Some commentators imagine ¶, that, becauſe he was called Peleg, it muſt Reaſon of the name of Peleg.

* Geneſis, ch. xi. ver. 10. † Ibid. ver. 12. ‡ Ibid. ver. 14.
§ Geneſis, ch. xi. ver. 16. ‖ Geneſis, ch. x. ver. 25.

¶ The writers of the Univerſal Hiſtory, as indeed many others have done, confound this event with the diſperſion from Babel *. "*This great event hap-*

* See Ancient Univerſal Hiſtory, edit. London, 1747. vol. i. p. 326.

"*pened,*"

SECT. VIII. must have taken place about the time of his birth. A. C. The conſequence, however, does not appear neceſſarily to follow from the premiſes. Though the diviſion of the earth was by the ſpecial appointment of Divine Providence, yet the neceſſity for it might have been eaſily foreſeen without any extraordinary degree of foreſight: and the name of Peleg might be, and moſt probably was, proleptical. It anticipated the nature of the event, which would be the diſtinguiſhing characteriſtic of his generation, and which would alſo be productive of very important changes among the various branches of the firſt great family. In the courſe of one hundred years, however, it is ſcarcely pro-

"*pened*," they ſay, "*juſt before the birth of Peleg, in the year after the flood one* "*hundred and one.*" But, if ſo, how came the inſpired writer to aſſert, that "*in his days the earth was divided?*" Beſides, how can a regular *diviſion* of territory, in which each family would take the ſeparate part allotted it, be conſtrued into a *diſperſion*, in which the multitude would be ſcattered abroad *in the utmoſt confuſion*, and would ſeize upon whatever territories they firſt happened to meet with?

Dr. Parſons is certainly right, in ſuppoſing that "*there was no neceſſity for* "*every individual of the ſeed of Noah to be preſent at the confuſion of tongues*; and "*that all theſe people were every where ſettled in their reſpective dominions before* "*the time of the migration to Babel.*" But he was evidently wrong in conceiving, that *this migration took place at ſo early a date as about one hundred years after the flood.* For Peleg was born in the hundred and firſt year of that æra: *in his days the earth was divided*; and, according to his own ſuppoſition, *before the time of the ſettling of the Cuthites at Shinar, all the poſterity of Noah, except them, were every where ſettled.* See the extract from the Remains of Japhet, here alluded to, in page 37 of this volume.

bable that the increaſe of population could have been ſo prodigious as to require ſo early a ſeparation: I would therefore place this event at the latter end of the fourth generation—that generation, in which Peleg was born; or about 2217 years before Chriſt: for it might then be ſaid excluſively, that *in his days the earth was divided.* - - - - 2217

A. C. SECT. VIII.

The diviſion of the earth happened *in his days.*

In the tenth chapter of Geneſis, there is an account given of the principal branches of the firſt family, and of the regions in which they were planted. To the poſterity of Japhet, the eldeſt ſon of Noah, were aſſigned "the iſles of the Gentiles *;" or the regions of Greece and Europe. The line of Shem were placed in Elam, Chaldæa, Aramea, Aſſyria, Lydia †, and other countries in Aſia and Aſia Minor. And the race of Ham were appointed to take up their reſidence in the regions of Africa, to the South-weſt. All this was by the ſpecial determination of Divine Providence; and the Scriptures ſpeak of it as an actual diviſion by particular allotment—"Theſe are the fa-"milies of the ſons of Noah, after their generations,

An account of this event.

* Geneſis, ch. x. ver. 5.

† The poſſeſſions of this family were denominated from the names of its principal branches; as from Elam, Elam or Perſia; Lydia, from Lud; Aramea, from Aram; Arrapachitis, from Arphaxad; and Aſſyria, from Aſhur. The names of theſe patriarchs are recorded in Geneſis, ch. x. ver. 22.

SECT. VIII. " in their nations: and by theſe were the nations *di-* A. C.
" *vided* in the earth after the flood *.

The migration of ſome particular branches.

In conſequence of this arrangement, the colonies which had hitherto compoſed the family of the Noachidæ, took their routes in the different directions, in which they were deſtined to travel; part of the poſterity of Shem alone remaining on the territory of Armenia. The deſcendants of Ham ſettled chiefly in Africa; and the Mizraïm, in particular, in Egypt †. Of the offspring of Shem, Aſhur took poſſeſſion of the land of Shinar as his part of Aſia; and held it till he was driven out by Nimrod ‡. This is a curious and moſt intereſting circumſtance, recorded in the Sacred Writings: and the inſpired penman has introduced it immediately after his account of *the diviſion*. Indeed, it was the next event of any conſequence which happened to the human race.

Reſidence of part of the race of Shem,

of Mizraïm,

and Aſhur.

The offspring of Noah did not univerſally acquieſce in the diſtri-

The branches of the great patriarchal families ſeem, 2217
in general, to have retired quietly to the various regions allotted them, as deſcribed in the tenth chapter.

* Geneſis, ch. x. ver. 32.

† Egypt was particularly called Miſr, as being the land of the Mizraïm: at other times it is ſtyled *the Land of Ham*; as being the place of ſettlement of the moſt flouriſhing branch of the race of Ham.

‡ Geneſis, ch. x. ver. 11. as connected with Geneſis, ch. xi. ver. 2, &c.

6. But

A. C. SECT. VIII.

But this acquieſcence in the decrees of Providence was not univerſal; at leaſt, if it were ſo in the firſt inſtance, it was ſoon ſucceeded by acts of diſobedience and rebellion. The route of the Ammonians lay along the eaſtern coaſt of the Mediterranean. Of this region the Canaanites took poſſeſſion *. The reſt of this race appear to have continued their journey by the banks of the Lake Serbonis, and acroſs the Iſthmus of Suez into Africa; in which quarter of the globe we find the Mizraïm immediately ſettling themſelves, in Egypt. As to the progeny of Phut, there is every probability that they ranged themſelves along the maritime countries on the ſouthern coaſt of the Mediterranean, and on that of the great Weſtern Ocean; from the latter of which ſituations detached parties of them muſt, by ſome means, have made their way to thoſe iſlands in this ocean, where I have clearly traced the name of Phut †.

bution of territory that had been allotted them.

The ſettlements of the Canaanites,

of the Mizraïm,

and the poſterity of Phut.

The poſterity of Cuſh were the firſt who diſturbed the peace of mankind, by their open repugnance to the diſpenſations of Heaven. They ſeem, indeed, to have viſited their appointed land of ſettlement; but to have been diſſatisfied with it; and to have reſolved upon a return to thoſe more hoſpitable regions, which they

Who were the mal-contents on this occaſion.

* Geneſis, ch. x. ver. 19. † See pages 401, 402.

SECT. VIII. had quitted. Ham was the youngeſt ſon of Noah, and was therefore obliged to accept of that ſhare of the divided world which remained for him, after his two elder brothers had been amply provided for by their reſpective allotments. Hence, he was allotted the regions of the torrid zone in Africa; and placed in a land, in general, aduſt and barren. At the ſight of theſe dreary domains, preſenting ſo unpleaſing a contraſt to the territory they had already occupied, the ſpirit of the Cuthites revolted; and many of their brethren joined them, in the reſolutions they forthwith reſolved to carry into execution. A. C.

The reaſon of this diſcontent among the poſterity of Cuſh.

The conſequence of it.

This I conſider as the real cauſe of the firſt war which broke out after the flood. The earth was already divided; and each great branch of the deſcendants of Noah was, by this time, in poſſeſſion of that particular portion of country which had been aſſigned it. For which reaſon, no change of ſituation in any one could poſſibly occur, without ſome viſible injury and local derangement to another: ſo that, when Cuſh fell back upon Aſhur, Aſhur was obliged to evacuate the territory which the other had ſeized. The ſcriptural account of this tranſaction is exceedingly clear and deciſive. "*And it came to paſs as men journeyed eaſtward,*

A. C.

SECT. VIII.

The invaſion of the plain of Shinar.

The expulſion of Aſhur.

"*eaſtward**, *they found a plain in the land of Shinar,* "*and dwelt there.*" If it be enquired *what men* effected this ſettlement, we are informed in the preceding chapter—"*And Cuſh begat Nimrod: he began to be a mighty* "*one in the earth. And the beginning of his kingdom* "*was Babel, and Erech, and Accad, and Calneh, in the* "*land of Shinar.*" Whereupon, "*Out of that land* "*went forth Aſhur, and builded Niniveh, and the city of* "*Rehoboth, and Calah, and Reſen between Niniveh* "*and Calah: the ſame is a great city* †." Not knowing where the encroachments of Nimrod and his adherents would end, he prudently thought of fortifying himſelf againſt any further attacks; and placing himſelf in a ſituation, in his turn, of becoming the aggreſſor, and, if opportunity offered, of retaking his country. But, if we allow the ſpace of twenty years for this emigration of the Cuthites from Armenia,

* Geneſis, ch. xi. ver. 2. The word which is here rendered *from the eaſt*, may with equal truth be tranſlated *eaſtward*. This is a curious inſtance of ambiguity in the Hebrew idiom: and the paſſage muſt be interpreted ſo as beſt to agree with the circumſtances of the hiſtory. But it is certain that the territory of Armenia, the place of original emigration, was not, by any means, ſo properly to *the eaſt of Shinar*, as the regions of Africa, the allotment of Ham, were *to the weſt of it*. In a journey from Ararat to Shinar, we can ſcarcely be ſaid to travel *from the eaſt*; but bending our courſe from Africa, acroſs the Iſthmus of Suez, towards the place of Babel, we muſt neceſſarily proceed the whole of the way in an *eaſtward* direction.

† Geneſis, ch. x. ver. 8, 10, 11.

their

SECT. VIII. their exploring the territories appointed for them in Africa, and their getting poſſeſſion of Shinar upon their return; this latter event will have taken place about one hundred and fifty years after the flood—a date correſponding as nearly as poſſible with that, which I have already aſſigned, by another mode of calculation, for the birth of Merope, the daughter of Erechtheus *. A. C. 2197

This event allegoriſed in the fable of the birth of Merope.

The time of it aſcertained.

Tranſactions of the Cuthites on the plain of Shinar.

When the Cuthites had gained poſſeſſion of Shinar, they took up their abode there; and, as their numbers increaſed, they built ſeveral conſiderable cities; and conſtituted the firſt kingdom, under Nimrod, which had ever been founded. They ſeem, from the ſcriptural account, as well as from the nature of the thing, to have long reſided upon this plain, before they commenced the conſtruction of the tower, whoſe ruin occaſioned their diſperſion. The order of theſe events was certainly as follows: "*It came to paſs, as men journeyed eaſtward, that they found a plain in the land of Shinar; and they dwelt there* †." - - - 2198

The immediate conſequence of their taking the reſolution of reſiding there was the expulſion of Aſhur: "*Out of that land went forth Aſhur* ‡." And no ſooner

* See page 293. † Geneſis, ch. xi. ver. 2. ‡ Ibid. ch. x. ver. 11.

had

had Aſhur been obliged to abandon the territory, than the monarchy of Nimrod had its commencement: "*And the beginning* (or rather, as it might be rendered, "*the principal part*) *of his kingdom was Babel, and* "*Erech, and Accad and Calneh in the land of Shinar* *." There probably were other cities founded in this region, in his time; ſuch, for inſtance, as Sennaar, mentioned by Heſtiæus †: but theſe were the chief. And they would only be founded, when the increaſe of population, and the number of their adherents rendered them abſolutely neceſſary. But, according to the common courſe of things, all theſe proceedings would require many years; and therefore the Scriptures ſay with great propriety, that they *ſettled*, or *dwelt there*.

A. C. SECT. VIII.

The cities they built there.

About this time, therefore, "*Nimrod began to be a mighty one in the earth* ‡." And, as he increaſed in power, he likewiſe increaſed in impiety and pride. He was the firſt, who, departing from the ſervice of the true GOD, inſtructed his followers in the principles of a falſe religion; and at length eſtabliſhed the

The eſtabliſhment of the Solar worſhip;

* Geneſis, ch. x. ver. 10.

† Heſtiæus apud Joſephum de Antiq. Judæor. lib. i. c. 4. ſect. 3. See alſo page 381.

‡ Geneſis, ch. x. ver. 8.

worſhip

SECT. VIII. worſhip of the Solar Orb. Thus he went on from bad to worſe, till, in all probability, his iniquity proved his deſtruction *. The idolatry, into which he had lapſed, and which he had ſtrenuouſly urged upon his ſubjects, gave riſe to that extravagant attachment to aſtronomical obſervation, for which the Chaldæans, the Egyptians, and Indians were ſo remarkable in ancient times. It is no wonder, therefore, that in proceſs of time the ſettlers in Shinar ſhould undertake the conſtruction of an edifice, which might ſerve the various purpoſes of a fortreſs, a beacon, an obſervatory, and a temple. This indeed they did. They "*ſaid* "*one to another, Go to, let us make brick and burn them* "*thoroughly*;" and "*let us build us a city and a tower,* "*whoſe top may reach unto heaven: and let us make us* "*a (ſign* or*) name, leſt we be ſcattered abroad upon the* "*face of the whole earth* †." Theſe laſt words afford a convincing proof, how exceedingly numerous the followers of Nimrod were already become, before they had thought upon this expedient to prevent their ſeparation. The plain in which they propoſed erecting it was of very great extent; and they already anticipated the certainty of a diſperſion, unleſs they were

A. C.

Their addiction to aſtronomy;

their numbers.

* Pages 385—389. † Geneſis, ch. xi. ver. 3.

kept

kept together by the distant view of some such land-mark as this. A. C. SECT. VIII.

The tower they erected as a land-mark, a temple, a fortress and an observatory.

Those who are desirous of examining at large the testimonies of ancient and modern travellers, with respect to the situation, form, and dimensions of this tower, will find them judiciously brought into one view by the writers of the Universal History *: and they will perceive, likewise, how nearly the form, attributed to it by Herodotus and Strabo, accords with that, which I have long since deduced, by an obvious application of the principles on which I have proceeded †.

This tower was not the first building of importance they reared in Chaldæa.

But we are not to conclude from those words of the inspired penman—"*Go to, let us make brick, and burn "them thoroughly,*" *and* "*let us build us a city and a "tower,*" &c.—that the same implements for building had not been made use of in the same country before. On the contrary, the very expression, "*burn them "thoroughly,*" implies, that they had actually had recourse to the scheme of building with bricks in some former instances; and that it had not been found to

* Universal History, vol. i. pages 329, &c.

† Pages 416, 431, 458—470, 482—486.

SECT. VIII.

have anſwered, becauſe the bricks had not been ſuffi- A. C.
ciently hardened before they were made uſe of.

The diſperſion from it did not include immediately all the deſcendants of Chus.

Neither can we collect, from a view of the paſſage before us, that all the offspring of Adam were immediately concerned in the confuſion at Babel: for not even the whole of the poſterity of Chus were reſident upon that ſpot; Erech, and Accad, and Calneh formed alſo parts *of the dominions of Nimrod*; and theſe were by no means evacuated, in order that the whole, *even of the poſterity of Chus*, might be concerned immediately in this confuſion.

Some further obſervations upon theſe ſubjects.

The word, which our tranſlators render "*Go to*," implies *earneſtneſs* and *aſſiduity*; but the phraſe "*burn* "*them thoroughly*," argues *caution*. Hence we deſcend to two very important concluſions—the firſt is, that, as I have already hinted, the perſons, who were the firſt deſigners of this tower, were well acquainted with the diſadvantages of uſing bricks, not thoroughly hardened, for building; or, in other words, that Babel was not the firſt city they had erected in the land of Shinar:—the ſecond is, that the exceſſive populouſneſs of the country had, by this time, rendered the utmoſt diſpatch neceſſary in the rearing of the maſſive fabrick;

fabrick; while the very object of the Cuthites in erecting it, required that it ſhould be conſtructed of the moſt durable and proper materials. A. C. SECT. VIII.

Upon the whole, therefore, I am induced to believe, that we cannot allow a ſpace of leſs than an hundred and ſixty, or an hundred and ſeventy years for theſe tranſactions; and that we muſt, conſequently, place the event of the diſperſion about - - - 2028

The time to be allowed for theſe proceedings.

In a former part of this volume, I have ſuppoſed with Manetho, that the reigns of the Cuthite ſhepherds amounted, in all, to two hundred and fifty-nine years, and ten months *. This period, however, ſeems to be too ſmall for the *whole* reſidence of the ſhepherds in that country: indeed, it appears from the very words of this hiſtorian, that it did not conſtitute the whole time of their remaining there.—"We had," he ſays, "a certain king, named Timaüs: and in his "time, I know not why, it pleaſed God to viſit this "country with the blaſt of his diſpleaſure; when, on "a ſudden, an obſcure race of men, from the eaſtern "parts, boldly invaded the land, and took it eaſily and

The time of the reſidence of the Cuthite ſhepherds in Egypt aſcertained.

* Manetho apud Joſeph. contra Apion. lib. 1.

SECT. VIII. " without fighting. They brought into ſubjection our A. C.
" leading men; and then, ſet fire to our cities, and
" overthrew the temples of our Gods. Towards all
" the natives they uſed the moſt barbarous treatment,
" ſlaughtering the men, and driving their wives and
" children into ſlavery." All this, it muſt be obſerved, was tranſacted in Egypt, before the eſtabliſhment of any ſhepherd dynaſty in that quarter. "*At* "*length*," the hiſtorian informs us, "*they ſet up one of* "*their own people to be king, whoſe name was Salatis:*" and the dynaſty, of which he was the firſt ſovereign, is detailed in the following order:

Two different ſtatements of their dynaſty:

that of Manetho;

Salatis reigned	19	years.
Beon	44	
Apachnas	36	7 months.
Apophis	61	
Janias	50	1
Aſſis	49	2
Total	259	10

The dynaſty of theſe ſhepherds is thus otherwiſe ſtated by Africanus *:

* See Sir John Marſham, ſect. viii. page 102.

Saïtes reigned 19 years.	A. C.	SECT. VIII.
Byon —— 44 ——		
Pachnan —— 61 ——		
Staan —— 50 ——		
Archles —— 49 ——		
Aphobis —— 61 ——		
Total 284 ——		

that of Africanus;

In this latter liſt it will appear, that Saïtes, Byon, Pachnan, and Aphobis are the ſame as Salatis, Beon, Apachnas, and Apophis in the former; alſo that Staan reigned the ſame number of years with Janias, and Archles with Aſſis. They are evidently therefore two different accounts of the ſame dynaſty: and the difference between them is ſmall; conſiſting only of twenty-four years. But, *in reſpect to the period of the ſubjugation of the Egyptians under theſe ſhepherds*, I am induced to believe, that the latter ſtatement of time is in reality much nearer to the truth than the former. Their difference, however, may be eaſily reconciled by ſuppoſing, that Africanus has given us the the whole period of the reſidence of the Cuthites in Egypt: while Manetho, in his account, has limited the time to the regular ſucceſſion of ſhepherd kings, omitting that which elapſed before this dynaſty had its com-

the difference between them not conſiderable.

SECT. VIII. commencement. And this I think may be collected from his own words already cited. If, therefore, we conceive with Africanus, that this tyranny continued two hundred and eighty-four years; and that the Cuthite ſhepherds were obliged to abandon Egypt about fifteen years before the time of the general dearth *; this people will be found to have taken poſſeſſion of the country, upon the whole, about three hundred years before that date. They may conſequently be ſaid to

A. C.

have ſeized upon it - - - -	2008
and to have evacuated it - - - - -	1723

This ſtatement will allow the ſpace of about twenty-four years, for that democratical form of government, under which, according to the above cited paſſage of Manetho, they tyrannized in the moſt cruel manner over the native Egyptians. It will alſo allow twenty years for the wanderings of this people, in queſt of ſettlements, before they invaded Egypt †.

Two periods deſcribed :

There are two periods recorded, the one in ſacred, and the other in prophane hiſtory, which, if compared, will greatly illuſtrate the truth of the preceding remarks.

* See page 291.

† Perhaps theſe allowances are rather too ample: but I believe they are very little diſtant from the truth. For the accounts of tranſactions of ſuch remote date, the errors will be found, from what immediately follows, to be very ſmall indeed.

At the time of the departure of the children of Iſrael out of Egypt, their ſojourning, as dated from the call of Abraham*, is ſaid to have been four hundred and thirty years †. A. C. SECT. VIII.

the firſt by Scripture; to which is added the dynaſty of Africanus.

The former of theſe events took place in - -	1921
and the latter - - - - - -	1491
Iſaac was born twenty-five years after the departure of Abraham from Ur ‡ - - - - -	1896
Sixty years after this Jacob was born § - -	1836

Jacob lived in the land of Egypt ſeventeen years, and died there ‖. But Joſeph was thirty years old, when he ſtood before Pharaoh ¶: and he remained at the head of affairs in that country nine years before the arrival of his father; for the ſeven years of plenteouſneſs, and two of the years of famine had already elapſed before that time. Therefore Joſeph was fifty-ſix years old at the death of his father; and, having ſurvived him fifty-four years **, he died in - - - 1634

If therefore we ſubtract the number 1491 from 1634, the remainder will give 143, the ſum of the years, which intervened Numerical calculation of the reſidence

* Geneſis, ch. xii. ver. 1—4.
† Exod. ch. xii. ver. 40.
‡ Geneſis, ch. xxi. ver. 5.
§ Geneſis, ch. xxv. ver. 26.
‖ Geneſis, ch. xlvii. ver. 28.
¶ Geneſis, ch. xli. ver. 46.
** Geneſis, ch. l. ver. 26.

between

SECT. VIII. of ſhepherds in Egypt:

1634
1491
143
71
214
15
229
284
513

between the death of Joſeph, and the Exodus from Egypt: to which, if we add 71, the term of years the Iſraelites had already reſided in that country; the whole time of their ſojourning there will be found to amount to two hundred and fourteen years.

To this laſt mentioned period, we muſt add the ſum of about fifteen years, for the time that intervened between the abdication of the Cuthite and the arrival of the Iſraelitiſh ſhepherds; as alſo the ſum of two hundred and eighty-four years for the reſidence of the Cuthites in that country: and the total amount of the years that elapſed between the invaſion of the Cuthite, and the departure of the Hebrew ſhepherds, will be *five hundred and thirteen years.*

The ſecond by Manetho.

Manetho, in his account of this period, ſays, that the ſhepherds kept poſſeſſion of the country *five hundred and eleven years*; and this ſtatement accords ſo nearly with that I have juſt given, (there being only the difference of *two* years in *five hundred and thirteen)* that neither of them can poſſibly be remote from the truth. This writer has, indeed, confounded the two deſcriptions of ſhepherds, who thus ſucceſſively became the inhabitants of Egypt; nor does he take any notice of the ſpace which intervened between the emigration of the one, or arrival of the other; yet the period he has

aſſigned

SECT. VIII.

assigned for the dynasty of the Cuthites is pretty exact; and the whole time, which, he tells us, the shepherds occupied the land, is correct almost to a wonder.

Characteristics of the Cuthites in Greece, and neighbouring countries.

Having thus endeavoured to ascertain the dates of these early transactions, it only remains to recapitulate some of those particulars in the conduct of the shepherds, after their expulsion from Egypt, and their taking possession of the quarters of Greece and the neighbouring parts of Asia Minor, which have been minutely considered in the course of the foregoing pages.

It has been sufficiently seen, that the people of this race were exceedingly attached to their traditional histories, their religious rites, their sciences and arts; and that they conveyed these with them in every migration.

Their traditional histories— of the Four Ages, of the Flood.

In regard to their traditional histories, the earliest we have noticed is that which relates to the Four Ages *. The next in succession are those which allude to the event of the Flood. This has been most strikingly represented in a great variety of legends, which the Greeks have assumed entirely to themselves, and referred exclusively to their own settlements. The history of Pelops and Hippodamia, has been applied to Peloponnesus †;

* Pages 16, 437, note †. † Pages 168—184.

SECT. VIII.

thoſe of Danaüs and Xuth, to Achæa*; that of Iön, *the Sacred Dove*, to Ionia †; and that of (Zeuth, Saos, or) Zeus, to the Helladian ſettlements at large ‡. The honour of having given birth to Attes is attributed to Phrygia §: the mournful wanderings of "the mother of the GODS" were commemorated for ages upon the ſummit of the Cybelus ‖: and the benefits of Demeter were long celebrated, by her grateful votaries, at Eleuſis ¶. Erechtheus ** and Cecrops were conſidered as two of the moſt early monarchs who reigned in Attica ††; Inachus as the firſt who ſwayed the ſceptre at Argos ‡‡, Meon in Phrygia §§, Manes in Lydia ‖‖. Theſe, with many others referable to the ſame claſs, were traditions, imported by Cuthite colonies, (chiefly from Egypt) into theſe regions of the weſt; and they all, as well from their aſtoniſhing correſpondence with each other when their circumſtances are properly unfolded, as from the general agreement of each with the Moſaic account of the deluge, have a manifeſt relation to the ſame important event.

Concerning the diſperſion,

Next to the above ſucceed thoſe traditions, which have perpetuated in Greece the memory of the diſperſion: and theſe are detailed at large in the preceding hiſtory of the Titan war.

* Page 172.
† Pages 83, &c. 173.
‡ Pages 98, 107.
§ Pages 146, 149, 272.
‖ Pages 242—246.
¶ Pages 240—256.
** Pages 229—298.
†† Pages 302—318.
‡‡ Pages 298—301.
§§ Pages 272, 273.
‖‖ Pages 268, &c

Some

SECT. VIII.

Some of theſe have been likewiſe attributed by the Helladians to their own country. They alſo had their Typhoëus, Hercules, and Amphitryon; their Tityus, Alcyon, and Homadus; their Semele, Alcmena, and Alcyone. The hiſtories, adapted by them to theſe perſonages, are only allegories; which do, in a moſt wonderful manner, confirm us in the belief—that there was once a dreadful revolt of mortals againſt heaven—that the puniſhment of this diſobedience was exemplary and tremendous—and that therefore the Scriptural account, in which the fact is clearly ſtated, muſt of neceſſity be true.

and the firſt colonies they ſent into Greece.

The eſtabliſhment of Erechtheus upon the throne of Attica, the arrival of Danaüs in Achæa, the ſettlement of Cadmus at Thebes, the emigration of Cecrops from Sais, the founding of the kingdom of Argos by Inachus, the ſeizing of Peloponneſus by Pelops, &c. are only ſo many memorials of Ammonian colonies coming into Greece, under the titles of Erechtheidæ, Danaïdæ, Cadmians, Cecropians, Inachians, Pelopians, &c. No ſuch heroes as theſe ever had an exiſtence: and their names were terms, which related only to ſome particular portions of their hiſtory, or rites of their religion.

The courſe of traditional hiſtory interrupted.

After this, the chain of narration is broken: and, if we except the memorials of the general dearth *, of the war of

* Pages 239, &c.

SECT. VIII.

Troy *, and perhaps ſome of the adventures of the Argonauts† (the two laſt of which are deeply immerſed in fiction), there is no ground upon which we can reſt our enquiries into the antiquities of the Greeks, till we deſcend to the eſtabliſhment of the Olympian æra. It is then that the hiſtory of Greece becomes greatly important; and the more ſo, becauſe it is certain, and appropriate to the country. Moſt of the traditions which were prior to this time, were not a detail of the tranſactions which happened in that quarter; but of thoſe events which occurred in regions far diſtant, and at dates very remote from thoſe to which they have been referred.

The religious rites of the Helladians.

The religious rites of the Helladians were of the ſame character with thoſe, which had received their firſt inſtitution upon the plain of Shinar, and had been thence conveyed through Egypt into Greece. The ceremonials of Demeter at Eleuſis were of the ſame nature with thoſe of Iſis in Egypt‡; the ſame alſo with thoſe of Cybele in Lydia and Phrygia. Theſe deities themſelves were, in effect, the ſame. Zeus was a perſonification of (Zeuth, or Oſiris, or) Noah; and worſhipped as the Supreme Deity *the Sun* §. Apollo was a divinity of the ſame deſcription; and adored as a repreſentative

* Page 6, note*, 42, 43.
† Pages 195, 390—392.
‡ Pages 240—257, 280—286.
§ Pages 104—108, 118.

of

SECT. VIII.

of the ſame glorious object. He was alſo identical with Aphrodite *, and all the females of their polytheiſtic canon †. In ſhort, the gods and goddeſſes of Greece, and of the neighbouring regions eaſtward, were little elſe than a umber of types and memorials relating to the deluge. The great poſt-diluvian Patriarch, and his younger ſon Ham; the ark in which they were preſerved; the conſecrated dove, which brought to the Noachidæ the firſt token of the ſubſiding of the waters; the bow which was placed in the heavens, to ſignify that the earth ſhould be no more deſtroyed by the waters of a flood—all theſe gave riſe to that amazing multiplicity of divine objects, between whom the adoration of the Greeks, as well as that of the Gentile world at large, was implicitly divided.

Their arts and ſciences.

We have likewiſe traced a degree of analogy between the arts and ſciences, cultivated by the early Cuthites in Greece, and thoſe they had been already attached to, before they took poſſeſſion of that country. Their architecture was in ſome reſpects ſimilar in both caſes: for their temples in Greece were Cadmian, Erechthian, and Cecropian, no leſs than in Egypt ‡. Their inſtruments of agriculture, eſpecially the plough, were of the ſame deſcription §. The harp, with which the ſolar worſhip had been attended in Chaldæa, and the rites

* Page 133. † Pages 131, 132.
‡ Page 311. § Page 197, note ‡.

SECT. VIII.

of Oſiris in Egypt, became the diſtinguiſhing attribute of Apollo at Delphi, and of Venus in Cyprus *. Laſtly, the hieroglyphical characters of the ſhepherds, in the land of the Mizraïm, may be ſtill traced, in ſeveral remarkable inſtances, in the literal characters of the ſame people in Greece †.

Concluſion, in reſpect to the Helladians.

In ſhort, every circumſtance concurs in ſupporting the opinions I have already advanced; that the Helladians were colonies from Egypt; that they were an ingenious and enterpriſing people, and imported their inventions and cuſtoms into the countries they ſeized, in Europe and Aſia Minor; that, ſubſequently to the time of their taking poſſeſſion of theſe newly acquired territories, they ſoon incorporated with the Aborigines, and conſtituted with them, as it were, but one people; that, in conſequence of this mixture of people, language, and manners, a long period of barbariſm ſucceeded; that, nevertheleſs, the ſuperiority of the Cuthites, at firſt, effected the eſtabliſhment of their religion, the preſervation of their traditions, and the memory of their arts; and laſtly, that the preſervation of theſe hiſtories, arts, and religious rites has ſo far effaced every circumſtance relative to the native inhabitants of theſe lands, that very few veſtiges of them can at this time be diſcovered.

* Pages 126—136.

† In regard to their language, and the changes it has undergone, conſult pages 25—27, 88, 321—344.

APPEN-

APPENDIX.

Concerning Cadmus, and ſome of the literal Characters ſaid to have been imported by him into Greece.

APPENDIX.

Some account of the Cadmians:

THE people, who received their denomination from Cadmus, were of the Cuthite race, and emigrants from Thebes in Upper Egypt *. They performed this emigration at a time, when the ſhepherds were enjoying, in full ſplendour, their meridian of glory in that part of the world. They were not compelled by force of arms to abandon that diſtrict, but by the rapid increaſe of population. For a ſimilar reaſon, no other part of Egypt could receive them, every part of that country ſoon becoming overſtocked with inhabitants. Thus, impelled by neceſſity, they deſerted "the city with an hundred gates," and travelled abroad in queſt of other ſettlements. They ſhaped their courſe along the coaſts of Syria and Phœnicia; and lodged a large party at Tyre, as ſeveral monuments of their having been there are to be diſcovered in ancient writers. Thence they proceeded along the coaſts of the

* See page 206.

Medi-

APPENDIX.

Mediterranean on the north; and, at laſt, planting themſelves in Bœotia, built the city of Thebes, which they thus named, in order to perpetuate the memory of their former ſeat of glory. And this, it muſt be obſerved, was the only Cuthite colony in Greece, which ſeemed ambitious of *thus* tranſmitting to poſterity the name of the ſtation they had quitted in Egypt: and it is a ſtrong argument in proof that they very early emigrated thence—before, in ſhort, the Mizraïm had acquired ſufficient ſtrength to make head againſt the ſhepherds, and oblige them by force to depart from the country. Such, in a few words, ſeems to be the early hiſtory of this people; but, prior to the time of their abode in Egypt, they are eaſily to be traced among the ſettlers at Shinar, and were unqueſtionably concerned in the event of the diſperſion.

they introduced letters into Greece.

It affords no ſlender proof of the early date at which they ſettled in Greece, that their leader is ſaid to have been the firſt who introduced letters there. All the ſacred edifices throughout Egypt were deeply ſculptured with hieroglyphical inſcriptions: theſe were *the Sacred Writings* of the land; and portrayed to view the various ſubjects of its theology and hiſtory. They were alſo a ſtyle of writing introduced by the Cuthites themſelves; and one to which they were exceedingly attached, as appears from its being ſo generally adopted. But the ſame people will in every migration convey with them the

the language, cuſtoms, arts, and religion peculiar to themſelves; and therefore, as Cadmus has the credit of having introduced letters into Greece, the Cadmians were without doubt the firſt people, emigrating from Egypt, who ſettled in that quarter of Europe.

and were earlier colonies than the Cecropians, &c. in that country.

Indeed other colonies, as the Danaïdæ and Cecropians, claim the honour of having introduced letters into that country; for this credit is given by ſome writers to Danäus and Cecrops: but the claim of Cadmus is more generally and reſpectably ſupported. Danäus and Cecrops might have been the firſt who imported letters into *Argos* and *Actæa*: but Cadmus was the firſt who brought them into *Greece*. This I conceive to be the difference between the claims advanced by theſe heroes, and it is a very eſſential one.

The genuine character of their ſuppoſed leader.

As I do not allow the exiſtence of any ſuch perſon as Cadmus, it will naturally be inquired—to what deſcription of character I would refer the object ſo called? To this I have already anſwered, that I would refer him to the claſs of the Γηγενεις, or *earth-born*. He was plainly εἰς των Γιγαντων, becauſe Nonnus informs us, that he peopled Greece with a race of *giants* *. And he was evidently called *a giant*, becauſe he was *earth-born*; for all the *terrigenæ* of antiquity were likewiſe ſtyled *gigantes*; and were thus ſtyled, becauſe they were im-

* Dionyſiac. lib. i.

APPENDIX.

mediately the product of the earth. The term Cadmus was no other than the name of a temple; and that temple was no other than that magnificent fabrick at Luxore or Thebes, which, from a period of the moſt remote antiquity, has been ſo famed as the ſhrine of Oſymandes. Cadmus is almoſt literally Ca-Ad-Ăm with a Greek maſculine termination; that is, "*the* "*temple of the ſupreme Ham.*" This was perhaps the moſt ancient, but certainly the moſt celebrated offspring, which Egypt had ever ſeen releaſed from the womb of *mother Earth.* Hence it appears, that he was both Γηγενης, and Γιγας; and that he may be well reported to have peopled Greece with a race of Giants, when he *ſerved as a model* for the rearing of ſimilar edifices in that country—edifices, however, which were as far inferior to their great original, as the Heptapylos of Bœotia was inferior to the Hecatompylos of Upper Egypt.

His very name perpetuates the name of Ham.

Becauſe the ſurface of this temple was deeply ſculptured with hieroglyphics, Cadmus was therefore ſuppoſed to have been the inventor of letters. The Cadmians brought many of theſe hieroglyphical characters with them into Greece; and ſome of them are ſtill diſcoverable among the letters of the Greek alphabet.

Why he was ſuppoſed to have been the inventor of letters.

Ham was one of the Patriarchs reſcued by the good providence of GOD from the fate of the old world, at the univerſal deluge. This temple was ſacred to him, and was therefore called

called C'-Ad-Ăm, or Cadăm, as I have ſhewn. And it affords a ſtrong additional proof of the juſtice of this etymon, that the whole region, where this ſtructure was founded, had a name commemorative of the ſame tremendous event: it was called Thebæ, that is—Theb-Ai, *the region of the Ark.* The ſame name the ſame people afterwards gave to their acquiſitions in Greece. They called the chief city they built Θηβαι. And they impoſed a ſimilar title upon the territory in which they founded it; Βοιωτια being no other than Bout (analogous to the Engliſh word *Boat*) -Ai, *the region of the Ship.*

The place where Cadmus began to flouriſh.

But Cadmus would naturally riſe into being in the ſame region, where the grand Ammonian apoſtacy had its commencement. His travels, without doubt, are to be dated from the plain of Shinar. And the city of Babel was literally the city of Cadmus: for I have already conſidered the relation which he bore to Semele; and have ſhewn, that their hiſtories are neceſſarily connected*.

His Indian name.

We are told by Mr. Wilford†, that the Indian name, which anſwered to Cadmus in Egypt, and afterwards in Greece, was

* Pages 158—165.

† In the ſecond part of his Diſſertation concerning Egypt and the Nile, from the books of the Hindoos, in vol. iii. of the Aſiatic Reſearches.

APPENDIX.

CARDAMA; which will become CADAMA by a diſmiſſion of the letter R. This CADAMA ſo nearly correſponds with the etymon I have juſt propoſed for CADMUS, that no doubt can remain, that they have been derived from the ſame primitives. But CARDAMA, in the peculiar dialect of the Hindoos, ſignifies *mud*: and I have alſo ſhewn that CADMUS muſt have been originally formed out of *clay*. This rejection of the R is warranted by many inſtances of the ſame kind: thus for SHEM, they have written SHERMA; and for CHAM, or HAM, CHARMA. The ſame gentleman has detailed the following tradition from the *Puránas*, or ſacred books of this people—"*Súrya* having directed both "GODS and men to perform ſacred rites in honour of *Veeſhnu*, "for the purpoſe of counteracting the baneful influence of "*Sani*, they all followed his directions except *Máhadéva*, "who thought ſuch homage inconſiſtent with his exalted "character; yet he found it neceſſary to lie for a time con-"cealed, and retired to *Barbara* in Sanc'ha-dwíp, where he "remained ſeven years hidden *in the mud*, which covered the "the banks of the *Cali*: hence he acquired the name of "*Guptéſwara*. The world felt the loſs of his vivifying "power, which would long have been ſuſpended, if *Manda-*"*pa*, the ſon of *Cuſhmanda*, had not fled, to avoid the puniſh-"ment of his vices and crimes, into *Cuſha-dwíp*; where he "became a ſincere penitent, and wholly devoted himſelf to

An Indian tradition reſpecting him.

"the

" the worſhip of *Máhadéva*, conſtantly ſinging his praiſe, and
" dancing in honour of him: the people, ignorant of his
" former diſſolute life, took him for a holy man, and loaded
" him with gifts, till he became *a chief* among the votaries of
" the *concealed God*, and at length formed a deſign of reſtor-
" ing him to light. With this view he paſſed a whole night*
" in *Cardama-ſt'han*, chanting hymns *to the mighty power of*
" *deſtruction and renovation*; who, pleaſed with his piety and
" his muſic, ſtarted *from the mud*, whence he was named *Car-*
" *daméſwara*, and appeared openly upon earth; but, having
" afterwards met *Sanaiſchara*, who ſcornfully exulted on his
" own power *in compelling the Lord of the three worlds to con-*
" *ceal himſelf in a fen*, he was abaſhed at the taunt, and aſ-
" cended to his palace on the top of *Cailáſa*."

The names of perſons and places mentioned in this tradition.

In this tradition there are ſeveral principal characters concerned. Of theſe, *Súrya* was no other than *(the Sun)* the Supreme Deity perſonified; *Veeſhnu* was conſidered the ſame as *the preſerving power of the Deity*; *Sani* was *the oppoſite principle*; *Máhadéva*, " *the great guardian*," was a particular title of *Ham*, who was adored as *the mighty power of deſtruction and renovation* by the idolatrous Cuthites. The

* *A whole night* is *one complete age or century of darkneſs.* This paſſage taken in connection with the reſt of the ſtory is an evident proof, that *the Son of Cuſhmanda*, or the poſterity of Cuſh, *had long reſided in Cuſha-dwíp, before Máhadéva emerged from the mud.*

names

APPENDIX.

names of countries introduced are *Cuſha-dwíp* and *Cardama-ſ'han;* the former ſignifying *the land of Cuſh*, and the latter *the land of Cadmus*. There is alſo Sanc'ha-dwíp, *the land of Shells.*

The purport of the hiſtory.

The purport, therefore, of this allegorical fragment will be as follows—*The worſhip of* (Veeſhnu) *the goodneſs and preſerving power of* (Súrya) *the Supreme God had been inſtituted, and generally cultivated among the ſons of men: ſo much ſo that* (Máhadéva) *Ham, or rather his family, had alone been found diſobedient. As this perſonage had ſurvived the ruin of the old world, and aſſiſted in repleniſhing the new; his poſterity imputed to him "the mighty power of deſtruction and renovation," as well as the dominion of "the three worlds," by which they only intended the paſt, preſent, and future ſtate of things. Máhadéva therefore retired, to indulge his averſion, to Barbara in Sanc'ha-dwíp.*

Máhadéva, who?

Sanc'ha-dwíp, what country?

"Sanc'ha-dwíp," ſays Mr. Wilford, "is placed in "the ſouth-weſt, ſuppoſed to be connected with *Yamala*, and "with it to embrace an immenſe inland ſea; between them "the Hindoos place *Lancà*, which they conceive to be ex-"tended to a conſiderable diſtance as far as the Equator; ſo "that *Sanc'ha* muſt *be part of Africa*, and *Yamala* or *Malaya*." What part it was of Africa, appears from the map, which is prefixed to the Diſſertation above cited, in the third volume of the Aſiatic Reſearches. It was underſtood to include the whole of Egypt and Nubia, together with the deſert country

on

on each ſide the Nile, quite up to Ethiopia. And Barbaraſt'han are the barren deſerts of Nubia, adjoining to Ethiopia. *Here therefore Máhadéva is ſuppoſed to have taken up his reſidence for ſeven years; in a ſtate of obſcurity, which could be compared to nothing elſe, than to his being hidden by the mud upon the banks of the Nile: to the banks, indeed, he was obliged to confine himſelf, becauſe the country on each ſide was ſo ſterile as to be incapable of cultivation. This was prior to the actual deification of Ham; or, at leaſt, about the time of it's firſt commencement. He was certainly riſing into high repute: for the world is ſaid to have "felt the loſs of his vivifying power." And this would have been long ſuſpended, if* (Mandapa) Nimrod, *the ſon of* (Cuſhmanda) Cuſh, *flying "to avoid the puniſhment of his crimes and vices," or rather, leading back a colony of Cuthites towards the more hoſpitable regions of the north-eaſt, had not ſettled himſelf in* Cuſha-dwíp. This region, according to the geographical arrangements of the Hindoos, comprehended *the whole of Arabia*, the *Chaldaïc Meſopotamia*, and, in ſhort, all the countries nearly in a right line between the lower eaſtern part of the *Delta* of Egypt, and *Serhind* on the borders of India. *To a ſpot in this tract, called* Cardamaſt'han, *came* Mandapa, *the ſon of* Cuſhmanda: *and here "he "wholly devoted himſelf to the worſhip of "Múhadéva;" and, "at length, formed a deſign of reſtoring him to light;" which he finally accompliſhed. The Deity, it ſeems, "pleaſed with his*

Barbaraſt'han, the region ſo called.

Mandapa the ſon of Cuſhmanda, who?

Cuſha dwíp, where placed?

Cardamaſt'han, the country thus called.

APPENDIX.

" *piety and his muſic, ſtarted from the mud, and appeared openly* " *upon earth.*"

A compariſon of Cardama-ſt'han with Babylonia.

As *Cardama* ſignifies *mud*, *Cardama-ſt'han* muſt denote *the land of mud:* but what country in *Cuſha-dwíp* could be ſo properly characterized by this name, as the plain of *Babylonia* itſelf, which was the ſeat of this firſt grand apoſtacy from the true GOD? Cicero obſerves, that the Euphrates renders Meſopotamia fertile, by bringing upon it annually, as it were, new land *. Pliny, ſpeaking of the ſame river, ſays, Increſcit autem et ipſe, *NILI modo,* ſtatis diebus, paulum differens, ac Meſopotamiam inundat Sole obtinente viceſimam partem Cancri. Minui incipit in Virgine et Leone tranſgreſſo. In totum verò remeat in vigeſimâ-nonâ parte Virginis. It appears therefore to have been literally *Cardama-ſt'han. It was here conſequently that Máhadéva firſt roſe above the mud, at the prayer of Mandapa; and received, in the erection of his temple, and the public adoration of his votaries, the firſt unequivocal teſtimonies of divine homage.*

A Cardama of Aſia, as well as of Egypt.

Cardama-ſt'han, therefore, in *Cuſha-dwíp*, was no other than the land of Cadmus; and the ſame name was afterwards given to the *Thebaïc* province in *Egypt:* for we read, in the

* Meſopotamiam fertilem efficit Euphrates, in quam quotannis quaſi novos agros invehit.—Cic. de Nat. Deor. lib. ii.

ancient

ancient books of the Hindoos, that there was alſo the land of *Cardama* in *Sanc'ha-dwíp*. Hence, as I have already obſerved, the origin of Cadmus was in Chaldæa; and from this ſpot he emigrated to the banks of the Nile in Upper Egypt.

The cauſe of this emigration may in ſome degree be traced in the Indian legend before us. For *Cardaméſwara* (or *Máhadéva*, ſo called from his emerging from the *mud*), "having "afterwards met *Sanaiſchara*, who ſcornfully exulted on his "own power *in compelling the Lord of the three worlds to con-* "*ceal himſelf in a fen*, was abaſhed at the taunt, and aſ- "cended, &c." This ſtory of his relinquiſhing the territory, which was devoted to his worſhip, is a part of the account, which is moſt remarkably coincident with "the flight of the "GODS," "the death of Electryon," "the fate of Thyone," and other traditions of the ſame kind already noted: and it muſt evidently have had the ſame origin.

Inferences to be drawn from this hiſtory.

I have conſidered this curious fragment ſo much at large, becauſe it contains ſeveral very important truths. In the firſt place, we perceive a remarkable confirmation of an opinion I have advanced in a former page, that the poſterity of Chus had indeed viſited their appointed land of ſettlement (Sanc'ha-dwíp); but had been diſſatisfied with ſome parts of it (ſuch as Barbara); and had actually fallen back as far as the land

APPENDIX.

of Shinar (Cardama-ſt'han in Cuſha-dwíp). In the ſecond place, we are aſſured, that though this tradition is to be found, with no eſſential difference, both in India and Egypt, it has, notwithſtanding, an excluſive relation to neither: for the hiſtory of Cardama of India, which is thus nearly allied to that of Cadmus of Thebes, was derived in the firſt inſtance from the Cadmus of Babylonia. In this reſpect therefore, it affords a ſtrong demonſtration of the juſtice of another opinion I have expreſſed; namely, that many, if not all, of thoſe traditional hiſtories, which are ſo far analogous to one another in India and Egypt, that they ſeem to be derived from the one country to the other, had an alluſion to events, which were previous to the colonization of theſe countries, by the people who imported them. In the third place, we may deduce, that, ſince the Palli of India were of Ammonian, and chiefly of Cuthite extraction, their paſſing over into Africa, prior to their ſettling at Shinar, would give them an opportunity of acquiring ſome knowledge of Egypt, Nubia, and Abyſſinia; and that this knowledge might be increaſed, in ſubſequent ages, by their travelling literati.

An error noted in Euſebius.

Every circumſtance which has hitherto fallen under our notice, in reſpect to the letters of Greece, has afforded ample ground for preſuming, that they were introduced by (Cadmus or rather) the Cadmians into that country. Inſcriptions of an

an hieroglyphical nature were firſt uſed in Chaldæa; and, afterwards, in Egypt, India, China, and other countries. From theſe hieroglyphical characters, ſome of the moſt ſignificant and important were ſingled out, and applied to expreſs the various rudimental ſounds of ſpeech; thoſe, expreſſive of ſubjects the moſt intereſting, being generally placed foremoſt in the ſeries of letters, according to the degree of eſtimation, in which their prototypes themſelves were reſpectively held. Upon this point, therefore, Euſebius has been guilty of a double miſtake—firſt, when he attributed to Palamedes the invention of thoſe ſixteen letters, which, in reality, the Cadmians imported into Greece: and ſecondly, when he transferred the tradition, concerning the introduction of letters by Cadmus *the Theban*, to another Cadmus, who was *a Mileſian*, and flouriſhed many ages ſubſequent to the former, the *imaginary* perſon of that name; and even ſome centuries later than Homer †. In my obſervations upon this portion of hiſtory in ſome former pages, I have, in conſiſtency with the general tenour of ancient hiſtory, reinſtated the *Theban* in his right, as entitled to the honour of which Euſebius had deprived him; and have thence reduced that writer to an abſurdity, in regard to Palamedes *.

Perhaps the following remarks will throw an additional light upon the ſame ſubject——

* See pages 39, 40, 41: as alſo pages 47, 48, 49.

† The time of Homer is uſually ſtated at 900 years before Chriſt: Cadmus the Mileſian flouriſhed only about 530 before the ſame æra.

Of the A *of the Greeks.*

APPENDIX.

Importance of the inundations of the Nile.

TO the inhabitants of the lower parts of Egypt the inundations of the Nile were benefits of the firſt importance; they were not indeed much otherwiſe, to thoſe who peopled the higher regions of that country. Without theſe, the earth denied its fertility; and the plenty of the whole land was converted into the moſt diſtreſſing ſcarcity. It is no wonder therefore that an event, on which the principal comforts and enjoyments of life ſo much depended, ſhould have been yearly regarded, from the earlieſt times, with the moſt religious attention: or that they ſhould eſtabliſh a kind of memorial every year, of the depth by which their river had overflowed its banks in various parts*. This depth, it is true, was not in proportion to the breadth of country inundated:

This gave riſe to the contrivance of Nilometers.

* Herodotus mentions, from the traditions of the country, that, in the days of Myris, as often as the Nile ſwelled to the height of eight cubits at the leaſt, it inundated the whole of that part of Egypt, which was below Memphis: but ſays, that, in his time, unleſs the river roſe to the height of ſixteen cubits, or fifteen at the leaſt, it did not diffuſe itſelf extenſively over the country. Herodot. lib. ii. ch. 12. This is a ſtriking proof of the gradual riſing of the ſurface of Lower Egypt, and that the inhabitants, ſo early as the time of Myris, at leaſt, had been in the habit of recording the obſervations they made upon the depths of the inundations,

in

in general it varied from it in an inverſe proportion; and, according to the general laws by which the motions of fluids are directed, was uſually found to exceed, wherever there was a deficiency in the width of the channel, through which the redundant water might eſcape. But, in every inſtance, the greater it was, within a certain limit, ſo much the farther would the waters penetrate into the canals, which they had dug in every part to receive them. It was therefore always conſidered as a preſage of the productiveneſs of the enſuing harveſt *.

But in remote antiquity one common poſt of obſervation was not ſufficient for that great extent of country which was annually watered by the Nile: the depth of the flood is very various at different places along the ſame bank of the river. While at Cairo, it is twenty-four feet above its ordinary level; at Damietta and Roſetta it is only one-ſixth of that height: and it varies proportionably in other ſituations, according to the difference of circumſtances. Such is the ſtatement of the depths of the Nile, as they are found to obtain, in different places, at the ſame ſeaſon, in this age: in times, which are far removed

* This cuſtom of digging canals has the appearance of very great antiquity. In China, they were brought to perfection, in times, which are beyond the reach of any authentic records: and, in Egypt, they were no leſs neceſſary, becauſe eſſential to the cultivation of the ground. The Delta was drained by means of open dikes; and thus rendered habitable in the firſt inſtance.

APPENDIX.

from us, though theſe depths approached more nearly to an equality, yet there was always ſuch a difference between them, as required variety of obſervation. It became therefore a neceſſary part of Egyptian wiſdom, that eſtimates ſhould be made, in different parts, of the heights of the water; and of the degrees of fertility with which they were attended, in each ſucceeding year. By theſe means, in proceſs of time, the obſervations in diſtant quarters might be reduced to one common ſtandard; and the elements of their agriculture be rendered ſimple and certain. This ſtandard is, at preſent, in the Iſle of Rodda. "On the ſouthern extremity of this iſland" (ſays M. Niebuhr) "ſtands a wall which has been built to break the force of the current. Upon the ſame extremity ſtands alſo a moſque, near which is the famous Mikkias or Nilometer. This is well known to be a baſon, having a communication with the Nile, in the middle of which ſtands a column that ſerves to indicate the height of the waters *."

A modern one deſcribed.

This, however, is a ſtructure which does not appear to be of any very ancient date: it was, in fact, the work of the

* Niebuhr's Travels in Arabia. Vol. I. ſect. ii. ch. 8.—A figure of it is alſo given by Norden, in his Antiquities of Egypt. Vol. I. page 47.—"This "baſon (he ſays) is in a ſquare tower, ſurrounded by a gallery, which has ſe-"veral windows, and which is terminated by a vault in the Arabic taſte." The term "mikkias," or "mokkias," from which this ſtructure is denominated, is an Arabic word, which ſignifies "meaſure."

Saracens, as the very ſtyle of the building ſufficiently indicates *. Various were the contrivances which the ingenious Egyptians appear to have invented, to anſwer the ſame purpoſes prior to it. Among others was the following, which, from the great ſimplicity of its conſtruction, may juſtly lay claim to the higheſt antiquity. Two piles were driven into the bank, ſo as to be inclined at an acute angle, and to be faſtened to each other at the apex: then the ſurface of the water would point out to an obſerver, both the height of the ſtream on any particular days, and the whole height to which it roſe in any one year †.

One of very great antiquity.

A copy of this inſtrument is to be ſeen in the Menſa Iſiaca, given to the public by Pignorius; and it is no other than the A of the Greeks—a character, therefore, which they obtained either from this cuſtom among the Egyptians of meaſuring the depth of their floods, or, from the hieroglyphical memorial of it, as it deſcended to poſterity. It preſents, indeed, to our view, an object of ſuch importance to the country where it was uſed ‡, that it ſeems to have been, in a particular manner, dedicated to the chief deity. Its name is derived from Al-Phi, *the oracular influence of this deity*: and, as every

Its name conſidered.

* Norden ubi ſupra. † This is illuſtrated by Figure 1 of Plate III.

‡ And, it might be added, to other countries: for Egypt was the granary of the world.

diſcovery

APPENDIX.

discovery of importance was imputed to this inspiration, we may perceive, that the same radicals are to be found in Αλφεω, *to invent*, and in Αλφη, *invention*, and also, *honour*, *and veneration*. But Αλφη was the same as *Alpha*, the first letter of the Greek alphabet. Αλφη ἡ τιμη, και Αλφα το στοιχειον. Hesych. The Cuthite, therefore, who first introduced letters into Greece, has given it the first place by way of honourable distinction.

The same term considered analogically.

The term Al-Phi has not only been changed, by the Greeks into Αλφα and Αλφη, but by the Hebrews into אלף *Alphe*, corruptly pronounced *Aleph*. And, as all these terms imply the same thing, *divine inspiration*, they have thence been applied in various ways, wherever this inspiration was more immediately supposed. Thus, Αλφη, *Alpha*, was not only the *first of the alphabetical characters imputed* by Eusebius *to Palamedes*, but it also denoted *reverence*, *and discovery*; in like manner, אלף denoted *the first letter of the Hebrew alphabet*, and, farther, *a leader*, and *instructor*. But the most sacred oracular animal of Egypt was the Bull: this, indeed, was Apis, one of the principal deities in that country; the Cow was also sacred, being devoted to Isis, who was herself sometimes partly worshipped under the form of this creature. Hence, we may observe, that the term Αλφα has been also

applied

To face Page 569

Fig. I.

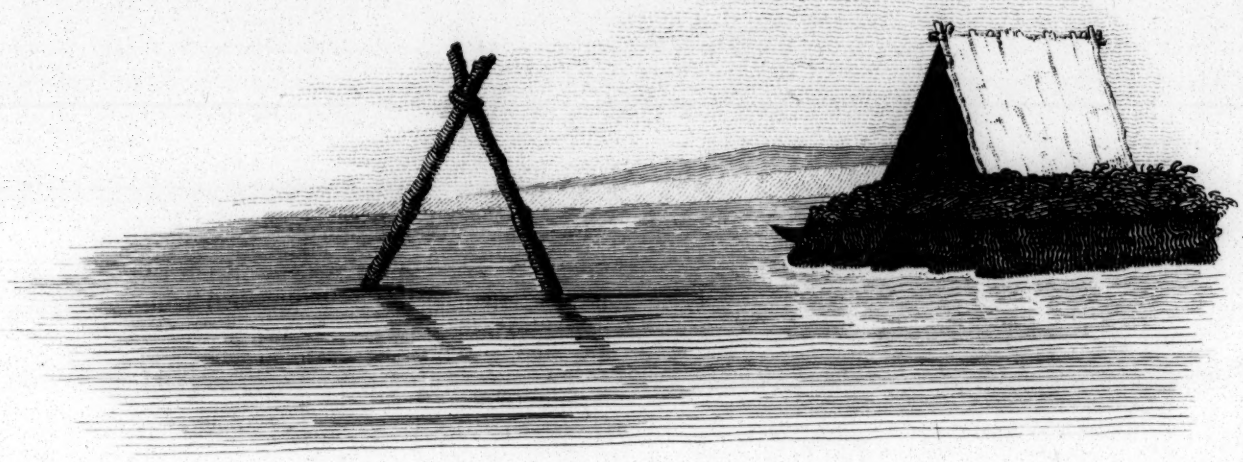
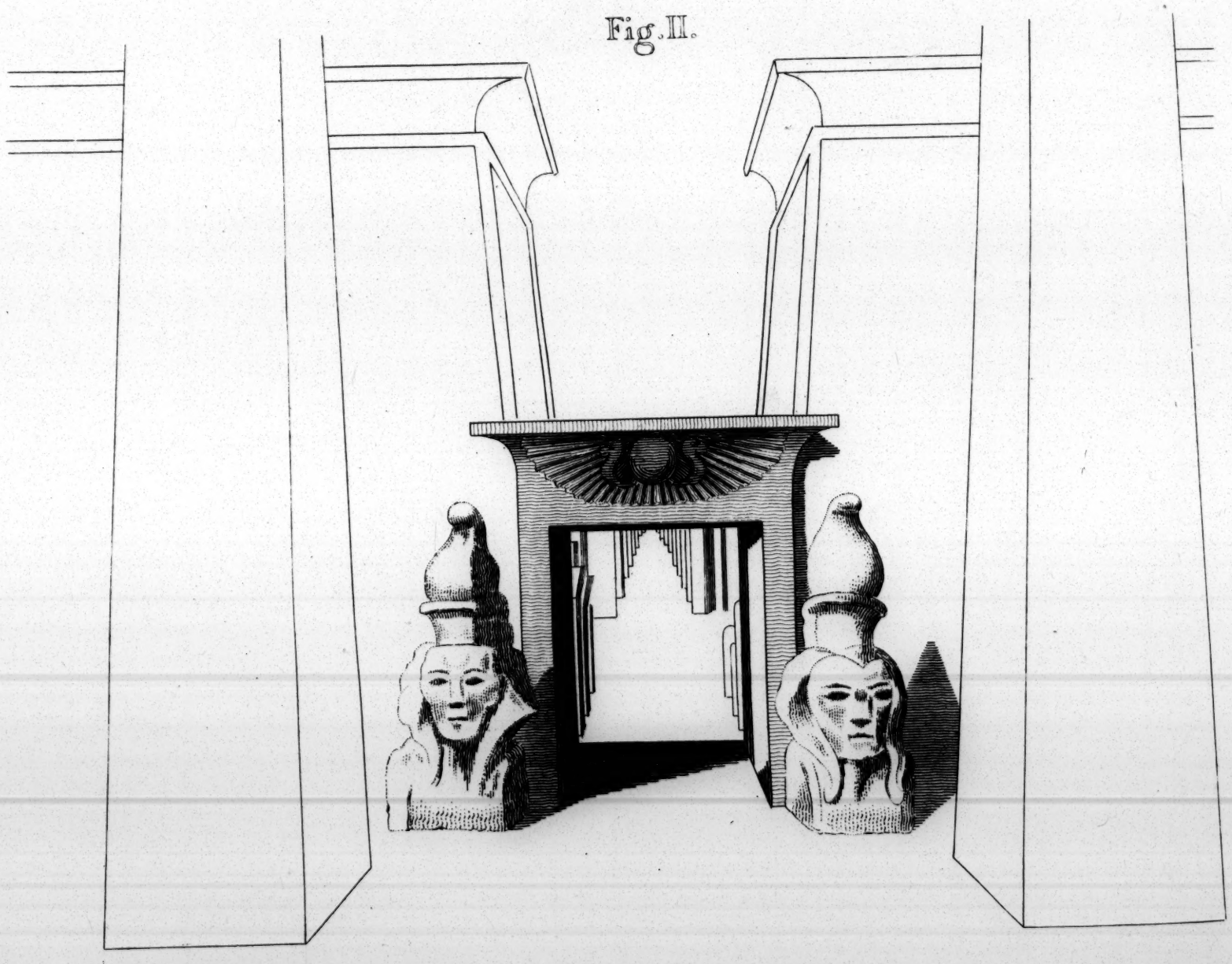


Fig. II.



applied to the head * of theſe creatures, as that part of them, no doubt, *which was chiefly oracular:* and, as the Hebrew nation imbibed and long retained many of the ſuperſtitions of Egypt, that they alſo referred the term אלף to the ſame animal; and actually converted the form of its head into the firſt of their own letters.

Of the B *of the Greeks.*

NEXT after that which is abſolutely neceſſary for their ſubſiſtence, it is the general wiſh of mankind to obtain that which is eſſential to their comfort. It is highly probable that the equability of ſeaſons, and the uniform temperature of air, which contributed ſo much to the aſtoniſhing longevity of the antediluvian patriarchs, rendered any houſes for ſettled habitation almoſt unneceſſary. They had no inclemencies of weather to impair their conſtitution; no ſtorms of conflicting elements from which to ſeek ſhelter †. All was mildneſs and tranquillity

State of the ſeaſons in the old world,

* Αγφα, Βοος κεφαλη. Heſychius.

† They do not even appear to have had any rain.—The rainbow was an object in nature which never made its appearance till after the flood, when the Deity was pleaſed to fix upon it as a token of the covenant made between himſelf and the human race, that he would no more deſtroy the earth by the waters of a flood. Vide Geneſis, ch. ix. ver. 12, 13, 14, 15, 16. In order to ſupply any deficiency of moiſture, which might diminiſh the fertility of ante-

APPENDIX.

quillity around them; their wants were few; their manners ſimple: and their very cities *, as they are termed, ſeem to have been chiefly places of reſort, to the members of the ſame family, which they had incloſed with fences for general convenience and defence, or in order to preſerve the cattle, in which their property chiefly conſiſted, from ſtraying beyond their reach. But the order of things, in this reſpect, has been ſtrangely altered by that cataſtrophe, which, ſince their time, has ſo fatally ſwept the earth of its inhabitants. We now ſtand in need of habitations, to ſkreen us from the intenſity of the heat, and the ſeverity of the cold; as well as to cover us from the beating of the tempeſt. Theſe are indiſpenſable to the comforts of life; and therefore occupy a place, ſecond only, in the eſtimation of mankind, to the food by which they ſubſiſt.

and in this.

Conſequence of the change.

diluvian earth—" a miſt (it is ſaid) went up, and watered the whole face of " the ground." Ibid. ch. ii. ver. 6.

Theſe circumſtances will enable us to form a tolerably accurate conjecture reſpecting the ſimplicity of this primitive world. For, as it was deſtitute of ſhowers, it was alſo deſtitute of thoſe inequalities on its ſurface which produce them;—the land was but little elevated above the ſea; and the ſummits of its higheſt mountains would now paſs for the ſmall unevenneſſes of a plain country. What we call mountains and valleys, precipices and crags, thoſe irregularities in the appearance of nature which either raviſh us with their beauty, or terrify us by the hideouſneſs of their deformity, bear all of them the moſt evident marks of ſome violent convulſion, which has completely changed land into ſea, and altered the general aſpect and face of the earth.

* Geneſis, ch. iv. ver. 17.

APPENDIX.

The habitations of the Hebrews,

The Hebrews have fully convinced us that they were actuated by this ſentiment, both by the ſymbol they have given of theſe contrivances for ſocial accommodation, and the order in which they have placed it among the characters which compoſe their alphabet: ב is the repreſentation of what they have denominated BETH †; and it preſents to our view the ſection of one of their abodes in the early ages of artleſs ſimplicity. It is a tent: and one end of it is ſuppoſed to remain open for the free circulation of air, without which the heat of the climate would have become inſupportable.

Whether the Hebrews borrowed this idea from the Egyptians among whom they were long enſlaved, or the Egyptians from the Hebrews, is a point which cannot now be ſatisfactorily aſcertained. But it is undoubtedly ſuch, as would naturally occur to the mind of every man who is not ignorant of his own wants, and inſenſible to his own infirmities. Accordingly, we may trace the name by which it is inferred, under ſome modification or other, among thoſe of the literal characters of moſt languages; and, in that ſituation, too, which the Hebrews had appropriated to their BETH.

This is indeed a term of the moſt remote antiquity; and

† BETH, in its common and obvious ſenſe, ſignifies, *a houſe*: but when applied to the Supreme Being, it denotes his *temple*.

APPENDIX.

to be found with little variation in the languages of many, and particularly Oriental, nations.

and of thoſe who were appointed to obſerve Nilometers in LowerEgypt.

Among other alterations it has undergone in the lapſe of ages, the Grecians, we find, have changed it to BETA. But its real ſignification has remained the ſame in every inſtance *. There is, however, ſomething peculiar in the ſymbol B, by which this word is diſtinguiſhed; and which proves, beyond the poſſibility of a doubt, that it is derived immediately from the Egyptians. During the time of an inundation in Lower Egypt, while the inhabitants of the banks of the Nile in general betook themſelves to the neareſt elevations, ſeveral were obliged to remain behind, in different diſtricts, in order to obſerve the Nilometers; and give, from them, a report of the enſuing harveſt. In theſe caſes, the huts, or tents, were either erected upon piles, or upon artificial mounds of earth ſecured by piles, ſo as to be above the reach of the water, when at its greateſt height †. In memory of this, we find the Greek BETA repreſenting a houſe erected upon theſe props; thus , or ; either of which characters may have been poliſhed down by uſe into B. But it muſt be remembered, that I have been only ſpeaking here of the contrivances of the

* Βαιτη, σκηνη δερματινη. Heſychius.—It was *a ſhepherd's tent covered with hides.*

† See Plate III. Fig. 1.

Cuthites

Cuthites in Egypt, at a time, which was prior to the erection of any cities upon the Delta, or of any pyramids at Memphis. Their cities, indeed, were upon the ſame plan, all erected upon artificial mounds of earth.

The cities in that country.

Of the Γ *of the Greeks.*

When men have once enjoyed the ſupply of their corporeal neceſſities, and the comforts of domeſtic life, as far as property extends; it is natural for them to turn their thoughts to a conſideration of the cauſes, which ſo much aſtoniſh and aſſiſt them by their effects. In doing this, an idea of a religious nature is the firſt which preſents itſelf to the mind; and, if they think aright, they will be gradually led to turn the eye of grateful adoration towards the great Creator of all things, the giver of every good and perfect gift.

One ground of religion.

The moſt ancient inhabitants of thoſe parts of Egypt, inundated annually by the Nile, appear to have been particularly impreſſed with the force of this idea: and every monument, which has been handed down from them to us, in relation either to their theological opinions, or religious ceremonies, evinces the pride they felt in expreſſing their gratitude to the Deity, who ſo much helped by his favours. But every ſuch

The religious principles of the Cuthites idolatrous and extravagant;

APPENDIX.

ſuch relick ſerves ſtill further to prove, that, unhappily loſt to every ſenſe of the true GOD, except that of his exiſtence, they could not determine with certainty, to what object they were to direct their ſupplications and offer up their thanks-givings. They felt every year the benign influences of the SUN, both in maturing the fruits of the earth, and in raiſing thoſe exhalations, which, at certain ſtated periods, deſcending in abundant rains, ſurcharged the Nile with water *, and lite-

* Though perhaps the cauſe of this very curious phenomenon might have been uninveſtigated during the infant ſtate of the colony of the Cuthites in Egypt, and might have remained for ſome time a matter of doubt or opinion; and though, in addition to this, it might have been neceſſary, for reaſons of ſtate, to conceal the knowledge of it, even after it had been acquired; yet there is every ground to believe, that ſo wiſe, ſcientific, and enterpriſing a people, as this manifeſtly was, could not have remained long in a ſtate of total ignorance or conjecture, reſpecting it. In thoſe early days, a nation was in general held in eſtimation, in proportion to the honour they aſſumed to themſelves; and it became a part of prudence, in many inſtances, to pretend to unfathomable antiquity, divine origin, or the immediate ſuperintendance of ſome deity. The ſame obſervation extends alſo to private perſons. On this account, we read, that Numa was divinely inſpired, and that Alexander the Great was the ſon of Jupiter Ammon. And for the ſame reaſon, no doubt, the Nile was under the immediate inſpection of the deity of Egypt—nay, that it was itſelf a deity. But the more intelligent and enlightened individuals in that country would detect theſe fictions, and be able to confute them; and yet, for the cauſe already aſſigned, would, by their connivance, contribute to their ſupport. This is a mode of conduct which has been conſiſtent with the policy of the firſt characters among the ancients, and it is that which has ſometimes conferred a degree of venerableneſs upon the moſt abſurd opinions, and the moſt unwarrantable uſages.

rally

rally repleniſhed the face of their country. He appeared to them, for theſe reaſons, the moſt beneficent object in nature; and, on account of his tranſcendant brightneſs, of all others the moſt glorious. Him the ſhepherds had already deified, before they came into Egypt; and theſe circumſtances confirmed them in their idolatry. They now, therefore, in a more particular manner, adored him as the ſupreme ſource of light and heat, and the gracious diſpenſer of every comfort. This mode of worſhip was indeed peculiar to all the nations of the Eaſt; yet the preſumption is great that this people had not carried the exerciſe of their religion to ſo great a pitch of enthuſiaſm before they came into this wonderful country, as they did afterwards. It is a region which produces numerous teſtimonies of their zeal and enterpriſe, in the cauſe of their religion; teſtimonies, which no injuries of intervening ages have been able to efface; nor the unhallowed hands of ſucceeding barbarians have been ſufficient to deſtroy. It ſeems reaſonable, therefore, to ſuppoſe that, when they came to ſettle upon the fertile plains of Egypt, when they ſaw their ſeaſons ſo ſingularly altered, and that the region they inhabited, deſtitute of ſprings, and even of rain, and ſubject to a nearly vertical ſun, was only preſerved from degenerating into an inhoſpitable deſert by the extraordinary intervention of an annual inundation—then, every object became the ſource of inquiſitive admiration; the fervour of grateful devotion was

particularly in Egypt.

kindled,

APPENDIX.

kindled, with additional ſtrength, in every breaſt; and ſacred flames aſcended, with redoubled brightneſs, from every altar.

The object of their worſhip.

This people, who, had their gratitude been directed to its proper object, and their "zeal been according to knowledge," would have ſurpaſſed moſt other nations in an attention to the important duties of religion, had, however, the misfortune to be totally ignorant of the true GOD. They ſubſtituted the worſhip of the Solar orb inſtead of that of the GOD of Heaven; and the dark ceremonials of a ſuperſtitious ſolemnity, for the reaſonable ſervice of unaffected piety. They alſo attributed divine honours to the Patriarch, from whom they were lineally deſcended *; and conſidered him as the ſource of light, and life, and all things. But they diſtinguiſhed the ſpot on which he was worſhipped by the name of Cham-Ai, *the place of Cham:* and from this term the Greeks borrowed their Γαμμα.

The poſture in which they generally repreſented him.

It requires very little acquaintance with the antiquities of Egypt to be aſſured, that her deities are always repreſented in a *ſitting* attitude, during the time that any offering is made

* The word Ham, or, as it is frequently read, Cham, ſignifies both *heat* and *the effects of heat;* and, as they were worſhippers of Fire, they became alſo the worſhippers of Ham; and their country, as we have already ſeen, was ſtyled the land of Ham.

to

to them: while, on the contrary, the prieſts, who are employed in making the oblation, are always ſculptured, either as in a *ſtanding*, or *kneeling* poſture. The table of Iſis, and the colloſſal ſtatue of Memnon, with many other ſculptures of the ſame kind, are amply ſufficient to prove, that the ancient inhabitants of this country annexed the idea of high dignity to this particular poſition of the body. The ſeat, therefore, on which the divinity was placed would be literally a Cham-Ai, Καμμα, or Γαμμα; and the Greeks had actually ſuch a verb as Καμμω, ſignifying *to ſit* *. As to the form of the letter gamma Γ, it perfectly well expreſſes the flexure of the knees in the poſture of ſitting.

Of the Δ of the Greeks.

The natural order of things.

IT has hitherto been my object to make it appear, that the order of the three firſt letters, in the Greek alphabet, implies that degree of relation and neceſſary connection between the things ſignified by them, which is highly expreſſive of ſoundneſs of judgment, ingenuity of art, and devotion to religion in thoſe who compoſed them. Next after the abſolute neceſſaries, which are the firſt concern of human nature, we

* Καμμει καθεζει. Heſych.

APPENDIX.

have traced the comforts of life, which are the ſecond: and conſequently upon an enjoyment of the comforts of life, we have obſerved with pleaſure the gratitude which theſe bleſſings have inſpired. But theſe literal characters of the Greeks are ſo immediately derived from Egyptian hieroglyphics expreſſive of the ſame ſubjects, that it muſt become a matter of wonder, that no one has ever hitherto attempted to trace them back to their original ſource; an inveſtigation, which would give us perhaps a clearer inſight into the theology, the cuſtoms, and manners of both nations, than any other object of diſquiſition whatever.

But however ſufficient theſe characters might be, to ſuggeſt the probability of ſome very cloſe connection having ſubſiſted between theſe two countries in times of remote antiquity; the analogy does not reſt here: there are others which approach more nearly ſtill, and even amount to abſolute proof—not only that Greece was cloſely connected with Egypt; but that it was little leſs than even peopled by colonies from it.

The fourth in this proceſs.

It is natural, that to the worſhip of ſome deity—that grand duty which is the fundamental principle of every ſyſtem of theology—there ſhould ſucceed an affectionate regard to the welfare and intereſts of our country. This has been the order of things in all ages, and in moſt nations of the

world; hence the old Roman motto, "Pro aris & focis;" and the Grecian "ὑπερ των ἱερων και ὁσιων." And the Grecians appear to have borrowed it immediately from thoſe Cuthites, who ſubdued Egypt; for certainly its full force and ſignificancy are fully evinced in the cuſtoms, which diſtinguiſhed thoſe early inhabitants of the banks of the Nile.

The manner in which it was exemplified by the Cuthites in Egypt.

They came originally into Egypt under the title of Auritæ, or *the worſhippers of fire*; and they preſerved their idolatrous rites unadulterated, with the moſt religious devotion. They ſettled in a province called, after the name of their progenitor, Cuſhan, or Goſhen; which was at the upper part of the Delta. But they did not long confine themſelves within theſe narrow limits: they made an irruption into Upper Egypt; and eſtabliſhing a ſovereignty at Memphis, founded many noble cities, ending at Thebes. They likewiſe applied themſelves to the draining of the Delta; and rendered it, in a ſhort time, the moſt fertile province in the world. They have accurately preſerved the memory of this latter achievement in the form of the fourth letter, which they introduced into Greece. It is Δ; and both its name and its character are alluſive to the country of that name.

They ſeem to have called it *Delta*, becauſe it was the *door* or *opening* to all their ſubſequent proſperity in Egypt. In ſeve-

APPENDIX.

ral Oriental languages this and ſimilar words ſignify a *door*; particularly the Chaldaïc דלתא *Delta*.

I MIGHT proceed to ſhew the original import of many other literal characters of the Greeks; but the undertaking would vaſtly exceed the bounds of the preſent volume. I ſhall, therefore, conclude with adding a few words concerning their M, Π, and Ω.

The letter M, what?

The ſound Mυ, of the letter M, reſembles *the lowing of cattle*; on which account Quinctilian has ſtyled it *mugientem literam*. But the form M, or ᴍ, repreſents the ſhape of a *bull* or *cow*, as I have inſtanced in the image of the ſacred bull in the Menſa Iſiaca *. Whence it appears, that this character was an hieroglyphical memorial of the occupation of thoſe perſons who imported it into Greece; and who were herdſmen and ſhepherds.

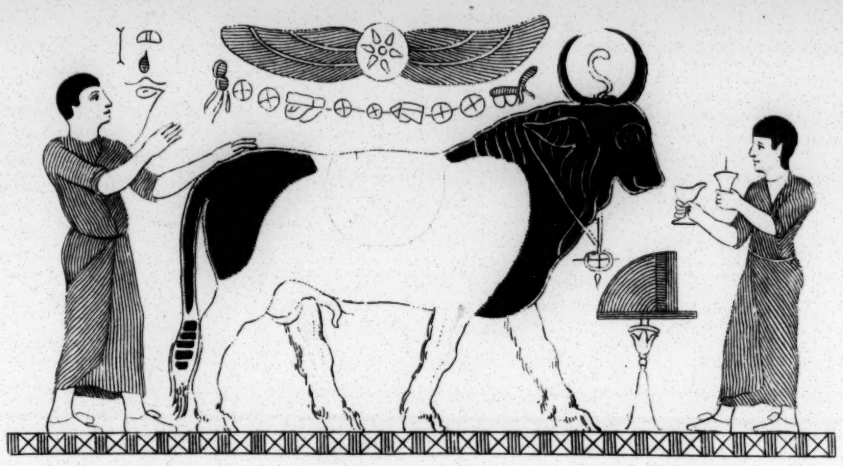
The ſignification of the letter Π,

The word πι is an Egyptian prefix: and it is literally the *Pi* of the Greeks. But, as the prefix is to the word before which it is placed, ſo was the original of the hieroglyphic Π,

* See Plate IV. Fig. 1.

by

Fig. I.



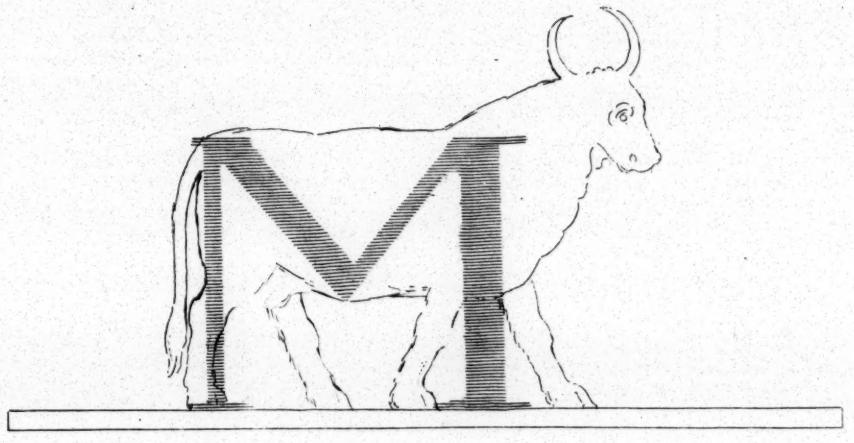
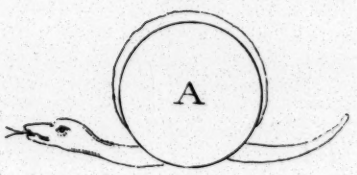
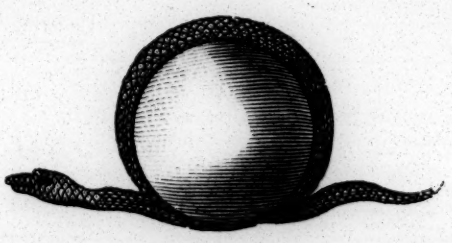
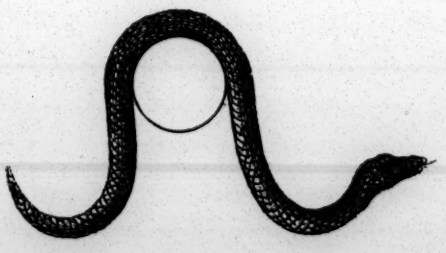


Fig. II.







by which it is repreſented, to the ſtructure to which it was the entrance: forI have ſhewn, in the ſketch I have given of this object, that it was no other than the portal of an Egyptian temple *. APPENDIX.

Laſtly, the letter Ω, or Omega, was that common device, to which I have ſo often alluded; namely, the ſerpent coiled round the globe. It is an hieroglyphic, which is to be met with in almoſt every remain of Egyptian antiquity; and of which I have preſented the reader with a copy †. and of the Ω.

* Plate III. Fig. 2. † Plate IV. Fig. 2.

AN

AN

INDEX

TO

Many of thoſe PARTICULARS which could not be included in the TABLE of CONTENTS.

A.

A of the Greeks, the purport of that hieroglyphic, 567.
Aborigines of Greece, barbarians, 59—64. few veſtiges of them remaining, 65.
Abraham, inferences deduced from his country, 29, 72.
Abyla, the meaning of that name, 434.
Acropolis, why the Guardian of it was ſuppoſed to be a Dragon, 317.
Æacus, Αιακος, Αιξ, 337.
Æneas, Αινος, Αινεω, 337.
Αετος, Λιετος, Αιητης, 338.
Africa, the quarter of the globe allotted for the poſterity of Ham, 529. the hiſtory of ſome of their moſt early tranſactions in that quarter, 531, 556, &c.
Age, how diſtinguiſhed in Egypt, 188.
Αιθιοψ, a title of Prometheus, 82. Why Nimrod was thus ſtyled, 386.
Ætna, why fixed upon, as the place of interment for the defeated Giants, 418.
Alcæus, the analyſis of that name, 321. Alcæus, Alcides, Alcidæ, 432, 433.
Alcmena, alluſions to her hiſtory, 158, 509, 547. analyſis of her name, 428. her real hiſtory developed, 429, 460—468.
Alcyon, the import of his name and hiſtory, 376, 395, 424.
Alcyone, or Halcyone, the analyſis of her ſtory, 387. alluſions to it, 158, 509, 547.
Alpha, Alphi, Αλφη, 568.
Alpes, Αλπεις, Αλφος, 339.
Αλφιτον, Αλφιτομαντις, 108 note §.
Ammon, the analyſis of this name, 428.
Amours of the Gods, what is intended by them, 509.
Amphibolus, ſome account of that Saint, 35, note *.
Amphictyon, his time recorded, 236, 293.
Amphitryon, the origin of his name, 430. his hiſtory explained, 430—432, 458—470, 508.
Analogy, between the hieroglyphical characters of China, India, and Egypt, conſidered, 222, 511. the inference to be drawn from it, 226, 514. analogy of ſome European languages, 87 note *. between the Galic, Welſh, and Greek, 325. between the Ethiopic and Greek, 337. between the characters of Inachus and Erechtheus, 300.
Aphrodite, Aphroditopolis, 114.
Aprodiſia, 133.
Apis, the Sacred Bull of Egypt, 98 note §. ſlain by Cambyſes, 360. his memory hieroglyphically preſerved, 580.
Apollo, a legend reſpecting him, 126. the ſame originally with Venus, 133.
Arcadia, miſtaken for Erech, 394.
Arcadians, why ſtyled Προσεληνοι, 61.
Argeiphontes, the origin of that title, 390 note *.
Argonautic Colonies of Greece, from Egypt, 390.
Argonautic Expedition, its date never yet determined, 42, 548.
Ark of Noah, particular alluſions to it in Pagan hiſtory, 15, 62, 107, 169, 172, 176, 229, 238, 241, &c. 272, 281, 299, 308, 429, 390 note *, and elſewhere.
Archons, ſome account of them, 232.
Arts and Sciences of Greece, their pretended dates, 40 note *.

Atargatis, her character, 147, 167 note ||.
Athor, Athara, or Athyr; a deity of Egypt, 167.
Athyr, the origin of the rite obſerved on the 17th day of that month, 167 note ||, 255, 281.
Attes, or Atys, the tradition of his birth explained, 149. his name, a title for the Sun, 132, 149. further alluſions to his hiſtory, 268.
Αυτοχθων, the general import of that term, 59. a title conferred upon Pelaſgus, 66. and upon Cecrops, 236. the difference between it and Γηγενης fully aſcertained, 237, 261 note *.
Αυτοχθονες, a term applied to the Athenians, 59, 235.

B.

B of the Greeks, the idea conveyed by that hieroglyphic, 571.
Babel, the fall of that tower the death of Semele, 164. Other conſequences of its fall, 383, 385, 389, 465, 469, 482. the rearing of it the cauſe of the Diſperſion, 294, 378.
Babylonian Chronology, a ſpecimen of its accuracy, 486.
Bacchus, why the ſon of Semele, 165.
Bali, a title for Deity in India, 244, note †.
Βαρβαροι, the original inhabitants of Greece were ſo ſtyled, 59—61. the import the Greeks affixed to that term, 63.
Bards and Druids, their character, 139.
Bel, Belus, Belial, Beliar, the Deity who was diſtinguiſhed by theſe titles, 22, 244.
Beta, Βαιτη, Beth, the import of theſe terms, 327, 571, 572.
Bigotry, the cauſe of it in the moſt flouriſhing States of Antiquity, 35, 36, 74.
Βουν, why a ſuperlative prefix, 98 note §.
Brahme, a title for Deity in India, 22.
Brahmins, their account of the four ages, 16. Obſervations upon it, 437 note †. their rigid adherence to their own manners, rites, &c. 227, 518.
Brazen bulls, thoſe of Colchis deſcribed, 195.
Briareus, a conjecture concerning him, 507 note *.
Bruce, Mr. an extract from his writings, 120.
Bryant, Mr. remarks upon his Diſſertation on the War of Troy, 6 note *. on his character of Cecrops, 313. Quotations from his writings, 46, 68, 85, 99, 373 note §, 441.
Brute creatures, ſacred in Egypt, 170 note ‡, 355 note.
Butus, whence that name, 460.
בעלגר, the proper import of that term, 211.

C.

Cadmus, his claim to the introduction of Letters into Greece, 39, 50. the validity of this claim ſtated, 53, 159, 321, 440, 553, 554. the analyſis of an Indian tale reſpecting him, 557. In what ſenſes he was the father of Semele, 158, &c. his origin from Chaldæa, 159 note *, 555. his habiliments as an hero, 476.
Cadmians, their migrations deſcribed, 551.
Calpe, the derivation of this term, 433.
Cambyſes, the Egyptians degraded by him, 360.
Caph, what places were thus called, 127.
Captives, the race of Iſraelitiſh Shepherds in Egypt ſo termed by Manetho, 26 note *.
Cecrops, a ſuppoſed introducer of Letters into Greece, 39, 50, 553. his true character inveſtigated, 53, 310, 321, 440, 302, &c. The analyſis of his name, 259 note *. in what ſenſes he was the ſon of Erechtheus—upon one ſuppoſition, 259. upon another, 295, 306, 308. Errors in his hiſtory expoſed, 302. Why repreſented as half dragon and half man, 312—317. the true hiſtory ſtated, 317.
Celtæ, the iſland oppoſite to their coaſt, 137—142.
כפר, the various ſignifications of that term, 32. the analyſis of it, 321.
Ceres, the nature of her rites, 285.
Ceyloneſe, a ſpecimen of their Chronology, 438 note *.
Chaldæa, anciently called Thyone, 161. alluded to in the hiſtory of Semele, 163. thence ran the ſtream of tradition through the Gentile world, 183.
Chineſe language, the great intricacy of it, 151 note *.
Chronology of Greece, the uncertainty of it in early times, 42. Specimens of it, 40, 44, 230—318.
Chronological ſtatements, 527—545.
Chus, his hiſtory alluded to in Pagan hiſtory, 155, 189, &c.
Cinyras, his ſtory explained, 126—142.
Cinyradæ, an order of Prieſts, deſcribed, 130, 135, 136.
Coccygius, why a title of Jupiter, 209.

Cœus, his name and hiſtory developed, 322, 484 note *.
Cogidubnus, or Togodumnus, 186.
Colonies, fables concerning the firſt that came into Greece, 547.
Confuſion of tongues, its nature and extent, 36 note *.
Cottus, a conjecture reſpecting him, 507 note *.
Cow, its privilege as ſacred to Iſis, 487.
Cuma, whence it derived much of its celebrity, 375, 456 note *.
Cur, Cores, Cheres, Creeſhna, &c. 143.
Curetes, and Curias, 134.
Cuthites, their character in remote antiquity, 363, 426, &c. their veneration for Chus exemplified, 189—200.
Cybele, analyſis of her name and nature, 242.
Cypariſſus, ſacred to Apollo, 128, 134.
Cyprus, ſome particulars concerning that iſland, 33, 126, 133. the import of its name determined, 32, 127 note *, 321.
Cythera, and Cithæron, 133, 134.

D.

Δ, the purport of that hieroglyphic, 579.
Dagon, alluſions to his hiſtory, 15, 107.
Da-Mater, what, 241.
Danäus, concerned in the introduction of letters into Greece, 39, 51, 53, 553. his real character developed, 172.
Daghiſtan, the import of that name, 243 note §.
Deities, the ſame ſometimes both male and female, 132. by what means multiplied, 130, 192.
Delphi, its peculiar ſanctity, 127.
Delta, the meaning of this term, 579.
Deluge, arguments drawn from fabulous hiſtory in favour of it, 15, 19, 62, 84, 107, 145, 167, 172, 175 &c. 236, 244, 253, 273, 282, 310, 511, 545. even the period of its duration aſcertained from pagan hiſtory, 253.
Demeter, ſome account of her, 240, 280. and of her rites, 247, 286.
Demi-gods, who, 4 note *.
Deucalion, inferences to be drawn from his ſtory, 15, 19. alluſions to it, 236, 303.
Diodorus Siculus, extracts from his works, 137, 239.
Diſperſion from Babel, to be traced in various fabulous hiſtories, 163, 372, 379, 381, 389, 417, 456, 462, &c. 482, 488, 546. one fundamental cauſe of the many fictions of antiquity, 36. did not immediately affect the whole of the human race, 23 note *, 37 note *, 531—538. a particular argument in favor of it, 21, &c. the date of this event determined, 530—539.
Diviſion of the Earth, an event very different from the Diſperſion, 23 note *. 71, 380, 527, &c. The date of this event aſcertained, 527—531.
Dog-ſtar, why called Σειρ and Σειριος, 119.
Dove, alluſions to its worſhip, 84, 86 note, 107 note *.
Drunkenneſs, that of Noah deſcribed in an Indian tradition, 249 note †.
Dynaſties, purely Egyptian, the time to be aſſigned for them, 367.

E.

Earth, by what means it came to be called Thyone and Titæa, 160.
Eatooa, a deity of Otaheite, 400.
Egypt, the diſcoveries, &c. imported thence, 55, 345. the Helladians, emigrants from that country, 25, 45, 55, and elſewhere. How improved by the Shepherds, 213, 364. its preſent ſtate, 347. proved from profane hiſtory to have been miraculouſly preſerved during famine, 239, 287.
Egyptians, their reſpect for age, 186. their addiction to ſuperſtition, 92, 101, 104, 115, 171, 354, &c. 444. their character at different periods, 349—368. their ſimple diet in early times, 362.
Electryon, ſome account of this perſonage, 462. his character, 465. his death, 469.
Elis, a name that bears no relation to Eliſha, 75, 78, &c.
Ηλις, and Ἠλιος, the origin of theſe terms, 79, 80 note *.
Emigration of Colonies, how ſometimes to be aſcertained, 18 note *.
Epiphi, why the name of an Egyptian month, 171.
Errors, the cauſes of thoſe in hiſtory, 1, 34, 53, &c. reſpecting the Hebrew tongue, 28, 122.
Erechtheus, the analyſis of his name and hiſtory, 229, &c. the reſult of the whole, 296, 508. his temple deſcribed, 266, 316.
Ethiopic language, its peculiarities, 343.
Euphrates, that river compared to the Nile, 560.
Europe, its northern parts not very early penetrated

penetrated by colonies of Ammonians, 76, 89. the origin of its name, 271.
Euryſtheus, his character unfolded, 388.
Euſebius, an error noted in that writer, 562.

F.

Fable of the four ages, its origin, 16, 17. that in India conſidered, 437 note †.
Fall of Man, the hiſtory of it traditionally preſerved, 16, 17.
Famine, one deſcribed, that waſted Attica, 239, 267. the ſame mentioned as having deſolated Lydia, 267. two traditions concerning it compared, 275. the fact minutely recorded in the ſacred writings, 277. the time of it aſcertained, 279, 289. the Genius who preſerved Egypt from it, 287.
Fiction, its nature and origin, 45.
Fountains, ſacred in the firſt ages, 93, 100, 104, 176.

G.

Γ, the origin of that character, 573—577.
Gamma, the import of this term, 576, 577.
Γαιων, why a Grecian name for the Nile, 213.
Γανοω, Γανος, &c. 123.
Γηγενης, a term applied to Pelaſgus, 66, 263. to Iäpetus, 82, 263. to the Titans, *ibid.* to Zanclus, 154, 263. to Erechtheus, 236. the reaſon why it was applied to Erechtheus, 237, 260, 263, 294. and to Pelaſgus, 261 note *. the original uſe of that term, 264, 372.
Gehon, a miſtake of Joſephus about that river, 214 note.
Generations, the number of thoſe before the flood aſcertained from fabulous hiſtory, 179.
Geography, an Egyptian legend reſpecting it, 98.
Giants (Titans), the names of ſeveral of them, 81. why called Γηγενεις, 264. the comparative bulks of two of them, 424.
Gibraltar, the import of that name, 434.
Gods, ſuppoſed to have ſprung from the ſea, 112. their relation to mortals, 510. the Titans reputed ſuch, 479, 494. the amours of the Gods deſcribed, 509. the hiſtory of their concealment in Egypt examined, 482.
Goguet, M. an extract from his writings, 8 note.
Gold, the import of the various traditions in Greece concerning that metal, 190 note †.
Greece, the probable ſtate of that country at the ſiege of Troy, 44. its original inhabitants, 64, 529. the changes it has undergone, unfavourable to a diſcovery of the names of its firſt inhabitants, 77.
Greeks, their knowledge of Britain aſcertained, 140, &c. their vanity, 54, 439.
Greek Tongue, two cautions to be obſerved reſpecting it, 25. a character of it, 27. compared with the Galic and Welſh, 325. and with the Ethiopic, 337.
Groves, ſacred in the firſt ages, 191.
De Guines, M. alluſion to his writings, 223.
Gyges, a conjecture relative to him, 507.

H.

Hades, the derivation of that term, 48 note †.
Harp, that inſtrument applied to the Solar worſhip, 126, 135, &c.
Hebrew Tongue, its uncertainty in Etymological inquiry, 28, 31, 117, 321.
Helladians, who, 25. their Oriental origin aſcertained, 319, 336. the changes their language has undergone, 26.
Heliopolis, its Egyptian name, 158 note *.
Heraclidæ, ſome of their ſettlements, 441. to be met with in India, 473.
Hercules, almoſt generally worſhipped throughout the Heathen world, 21, 442. the Indian titles of that deity, 22 note *. his battles with the Titans, 153, 455—458, 508. the ſuppoſed inventor of the Tyrian dye, 201. Parallel between his hiſtory and that of the Cuthites, 194. a hint concerning his real character, 389. his character and hiſtory developed, 426—489. analyſis of his name, 428. Grecian etymologies of it, 445. how he was miſtaken for a perſon, 435. his habiliments both in India and Greece, 475. of the Titan race, 455, 477. an object of the ſame nature with Typhoëus and Amphitryon, 458. the Scythian, his bulk, 442.
Herculean worſhip, its antiquity proved, 473, &c.
Hermon, the origin of that name, 243 note ¶.
Herodotus, a character of that writer, 55. explanation of a paſſage in him, 69 note †.
Heroes, a deſcription of the ancient, 4 note *. of thoſe who fought at Troy, 46.
Heſiod, the time when he flouriſhed unknown,

known, 42. his account of ſome of the Titans, 482. and of their wars, 500.
Hieroglyphics, when firſt uſed, 222, &c.
Hip, ſome particulars concerning that term, 168—173.
Hippodamia, her hiſtory conſidered, 170, 175. analyſis of her name, 181.
Hiſtory, *ancient*, its character, 3. the cauſes of its errors, 34, 53, 130, 305, 370, 439, 478. that of Athens, fabulous, 230, &c.
Hiſtory, *fabulous*, often confirms the ſacred, 14, &c.
Homadus, who was intended under that title, 389.
Homer, the uncertainty reſpecting him, 42.
Hycſos, the people who were thus named, 26 note *.
Hyperboreans, the natives of Britain diſtinguiſhed by this name, 137—142.

I.

Iäpetus, the analyſis of his name and character, 321, 484. he had no relation to Japhet, 75, 80, &c.
Javan, his poſterity firſt peopled Greece, 64, 529.
Ibis, whence the name of that bird, &c. 170.
Idolatry, the origin of it, 183. one cauſe of hiſtorical depravity, 34. principally concerned in fixing the moſt ancient names of places, 78, 134.
Jews, the reaſon of the ſimplicity of their ancient dialect, 30.
Inachus, his origin and character, 298.
India, her chronology extravagant, 437.
Inſpiration, the credit it received in the firſt ages, 48, 99.
Inventions, attributed to Gods and Heroes, 40 note *, 108, 126, 248, 280 note, 197, 447.
Iön, the ſon of Xuth, who—83 note †, 107 note *, 173.
Iönan, a fragment of hiſtory, 86 note.
Iönians, a Pelaſgic race, 69, 84.
Ἱππη του Δαναου, the ſignificancy of that phraſe, 172.
Ἱππος, a ſuperlative prefix, 98. this term miſapplied by the Greeks, 169.
Iſis, the hieroglyphic of her ſhip, 20. ſome of her rites deſcribed, 281. the ſame deity with Cybele, Demeter, Ceres, 131, 280, 286 note *. how repreſented by the Egyptians, 487.
Jupiter, his character, 494. concealed in Egypt under the form of a ram, 488. why called Ammon, 152. the nature of his amour with Semele, 163. and with Alcmena, 430, 466. an inference from the general adoration paid to him, 21. the education of the Cretan, 134.

K.

Καλαθοφορια of Demeter, the ſame in Greece with the Κιστοφορια of Iſis in Egypt, 250, 286.
Kings of Argos, Attica, &c. their names of what kind, 44. ſome account of the Athenian, 231.
Κιννυραδαι, the prieſts of Venus, 133.
Κινυρα, the uſe and hiſtory of that inſtrument, 124, &c.
Knowledge, the decay of it productive of hiſtorical depravity, 35.
Κοκκος, the reaſon why wheat was thus called, 197.
Κογχος, whence that term, 198.
Κογχυλη, the hiſtory annexed to this word, 201.
Κοχωνη, the reaſon why the Os ſacrum was thus named, 207.
Curetes of Crete, their veracity, 134, 481.
Κυπρος, the origin of that name, 127 note *, 321.
Cynthus, its dedication to Apollo the cauſe of its name, 116.

L.

Languages, a knowledge of them ſome clue to the analyſis of ancient hiſtory, 4, 25. a mixture of them in Greece, 88, 323.
Lebanon, a derivation of that name, 243 note ‖.
Letters, thoſe of Thoth conſidered, 220, &c. ſeveral candidates for the honour of introducing the Grecian, 39. imported into Greece, 51. tranſmutable ones, 92 note *, 123 note *, 111. the different effect of the *s*, *z*, and *ts* upon the import of ſome words in Hebrew, 121, and of *s* and *z* in Greek, 95.
Lion's ſkin, why the garb of Hercules, 475.
Literature of Greece, ſome requiſites for the analyſis of it, 52.
Luke, St.—a commentary upon a paſſage of his Goſpel, 102.
Lydia, peopled partly by colonies of Cuthites, 174. colonized by them very early, 273.

M.

M, the idea conveyed by that character, 580.
Mac-Greine, the import of that name, 144.
Manetho, a miſtake in that writer, 26 note *. a paſſage in him cleared up, 542—544.
Maurice, Mr. extracts from his writings, 143, 519.
Men, or Man, 272, 322, 429.
Menes, the ſame with Meon, Manes, &c. 269. an Egyptian tradition reſpecting him, 511, note ‡.
Meneſtheus, the origin of that name, 230 note †.
Meon, alluſions to his hiſtory, 148 note *, 271.
Merope, in what ſenſe the daughter of Erechtheus, 265, 293.
Μητηρ των Θεων, the reaſon why this title was applied to Demeter, 242. to Cybele, 243.
Mexicans, their human ſacrifices, 411.
Milton, parallel between his war of the Angels and Heſiod's war of the Titans, 495.
Minos, the origin of his name, 322, alluſions to his hiſtory, 269.
Mixture of people in Grecce, and the conſequences of it, 88, 89.
Monſters, fabulous, of the firſt ages, 474.
Morais, deſcriptions of them, 403.
Mountains of the Moon, why ſome eminences have been thus named, 243 note ‡.
Mu, mugiens litera, 580.
Mundane egg, a type of the Ark, 182.
Murex, a tradition concerning that fiſh, 201.

N.

Nachus, Necho, Νικη, &c. 150 note ‡.
Names, ſignificant in early times, 28. not to be generally analyzed by conſulting the roots of any one language whatever, 31. thoſe of ſome Grecian kings artificial, 45. this inſtanced in Cecrops, 259. in Cadmus, 321, 551. in Erechtheus, 229. Meneſtheus, 230. and Inachus, 298.
Nana, her hiſtory explained, 145, &c. 246.
Nanæa, and Nannachus, 150.
Nebridæ, 136.
Nebuchadnezzar, his eaſy conqueſt of Egypt, 356.
Newton, Biſhop, an extract from his writings, 353 note †.
Newton, Sir Iſaac, his opinion of ſome of the Athenian kings, 234.
Nile, its waters in high eſtimation, 92. why an object of worſhip, 109. its various names, 117.
Nilometers, different kinds deſcribed, 566.
Nimrod, the Grecian name of this hero, 385. two traditions relative to his fate, 385. 389.
Noah, the number of deſcents from Adam to him, 106 note *. alluſions to his hiſtory in profane records, 15, 19, 106, 143, 172, 229, 244, 249, 271, 282, 298, 511.
Numbers, to whom attributed, 40 note *, 50.
Numen Ibimorphon Nili, 171.
Nun, the import of that term, 143. why applied to Noah, 146.
Nuncoreus, the ſignificancy of that name, 144.

O.

Ω, the import of that hieroglyphic, 581.
Oannes, alluſions to his hiſtory, 15, 20, 107, 112, 512.
Obeliſks, their form accounted for, 419. a rude imitation of them, 405.
Oceanus, all things ſuppoſed to have ſprung from it, 112. the father of Inachus, 299
Oenomaus, ſome account of that hero, 175.
Ογγηος or Ωκεανος, whence derived, 99. why an ancient name for the Nile, 215, 345.
Olympus, and Olympeïum, 133.
Ορεια Μητηρ, the remarkable application of that title, 242.
Oſiris, what is to be underſtood by his enſhrinement, 15, 20. 172, 250. the origin and import of his name, 118. conſidered the ſame as Bacchus, Adonis, &c. 131. the time appointed for his rites, 167 note ‖, 255 note †, 281. his rites the ſame in effect with thoſe of Iſis, 279.
Ovid, remarks upon paſſages in his poems, 423, 486, 495.
Ουρανος, the hiſtory connected with this term, 480.

P.

Π, the origin of this letter, 580.
Παλαμη, Παλαμις, Παλαμαιομαι, 49.
Palamedes, how far the inventor of numbers, 40 note *, 50. the juſtice of his claim to the invention of letters, 47, &c.
Pallene, why a celebrated ſpot in early times, 153, 375, 441 note †, 456 note *.

Palli, that there were no people of this race in Egypt in the time of Joſeph, proved, 519—526.
Παν, a ſuperlative prefix, 98.
Pan, his image deſcribed, 487.
Pelaſgi, an inquiry into the origin of that race, 65—73. the extenſive application of their name, 66. Why they were ſaid to ſpeak a barbarous dialect, 69 note †, 88.
Peleg, reaſons for ſuppoſing that his progeny were concerned in the diſperſion, 70. ſome particulars of his hiſtory, 13, 30, 71. alluſions to it in pagan hiſtories, 66.
Pelops, analyſis of his name, 182. his true character developed, 173, 177. his marriage with Hippodamia, 175.
Pelorus, 435.
Peruvians, their human ſacrifices, 410.
Phœnicians, their knowledge of Britain, 140, &c.
Φρυξ, Φρυγιος, analyſis of theſe names, 449.
Φρυγια Γραμματα, the difference between them and *Phrygiæ Literæ*, 455.
Phrygian Letters, the tradition concerning them explained, 448—455.
Phut, a conjecture concerning his poſterity, 400, 531.
Pignorius, tranſlation of a paſſage in him, 131.
Pi, the import of this term, 580.
Pillars, of Hercules, the argument deduced from them, 433. of Seth, their exiſtence queſtioned, 221 note *.
Plato, his account of the original inhabitants of Greece, 59.
Poplar Tree, why ſacred to Hercules, 193.
Prometheus, his extraction, 82. the origin of his name, 230 note *.
Προσελγνοι, why the Arcadians were ſo called, 62.
Πυργος, the derivation of this word, 453.
Purple-dye, by whom invented, 190, 201, 203.
Pyramids, a rude imitation of them, 403. conſtructed among the Americans, 411. their form accounted for, 418. for what originally intended, 492.

R.

Radicals, how to be determined, 89. of a primitive antiquity, 90. ſome words ſuppoſed to be ſuch in the Hebrew tongue, which are not ſuch in reality, 30, 117, 122, 321.
Ram, Jupiter diſguiſed as one, 488.
Refinement, in Literature, often injurious to truth, 27, 35.
Religion, extravagant in the firſt ages, 416.
Religious rites, &c. the cauſe of their analogy in India and Egypt, 226, 514.
Ῥεω, of the ſame origin with Ζεω, 92 note *.

S.

Sabianiſm, the idea in which it originated, 192.
Sacrifices, general, throughout the heathen world, 15. why, 17. human, in the iſlands of the Pacific Ocean, 398—409. in America, 410. among the Egyptians, 354, 418. and in India, 415.
Σ, both, final and initial, an inſtance of their uſe in the ſame word, 112 note *.
C&I, the great expreſſion of that term, 110.
Sandes, an Indian name of Hercules, 22.
Saos, the ſame with Zeuth and Ζευς, 22 note †, 98. its derivation, 100.
Σανιδες, 153.
Sancus, whence the name of that Deity, 156.
Savary, M. an extract from his writings, 186.
ϚHXI, the imports of this term, 189.
Scower, Σκωρ, Σκωρια, the origin of theſe words, 114.
Sects, principal in the Gentile world diſtinguiſhed, 174 note *, 308, 309.
Σειω, Σευω, Σεισμος, 93, &c.
Semele, in what ſenſe the daughter of Cadmus, 158. inference drawn from her names, 160. analyſis of her hiſtory, 163, 509.
Senſation, the primary ſource of knowledge, 2.
Σηψ, the origin of this word, 112 note *.
Σηνα, and Σηνιατηριον, whence, 152.
סהר, שחר, זהר, and צהר, their various import and analogy, 121.
Serbonis, the reaſon why Typhon was ſuppoſed to be hidden in that lake, 396.
Serpent, a ſacred ſymbol, 182, 270. its worſhip fabled in the hiſtory of Pelops, 173. the difference between its rites and thoſe of the Ark, 174, 308, &c.
Seth's pillars, 221 note *.
Shells, to whom ſacred, 198.
Shepherd's dog, a ſtory of one, 202.
Shepherds, two different deſcriptions of them in Egypt, 26 note *, 289. the whole

whole time of their reſidence in Egypt determined, 539—542.
Siberia, infected with idolatry, 89.
Sibylla Cumana, 23 note *.
Sihur, and Sehor, whence derived, 117.
Simonides, the juſtice of his claim to the invention of ſome Greek letters, 39—41.
Siris, Sirius, Σειρ, Σειριος, why names for the Nile, 118, 283 note *.
Sitting, the high dignity annexed to that attitude in Egypt, 576, 577.
Stonehenge, famous in early times, 137—140.
Sun, that Luminary called GOD by the Greeks, 80 note *. his oriental names, 105, 152.
Surya, his character deſcribed, 557. Suryabans, 136.
Superlative degree, how generally expreſſed in the Eaſt, 97.

T.

Taph, Taphanes, Taphoſiris, &c. 396.
Taphians, their character and hiſtory explained, 462.
Tartarus, its ſituation unknown to the early Greeks, 82. aſcertained, 373, note §.
Temples, in Otaheite, &c. deſcribed, 403. and among the Americans, 411.
Tethys, what was thus named, 299.
Thebæ, analyſis of that name, 460.
Theuth, his hiſtory examined, 220, &c.
Thyades, whence this appellation, 166.
Thyatira, the hiſtory connected with this and collateral terms, 167—184.
Thyone, her hiſtory detailed, 158, 509.
Θυωνιδας, why a title for Bacchus, 165.
Titæa, alluſions to her ſtory, 161, 479.
Tiphys, the character of that pilot, 420.
Titans, condemned to Tartarus, 82, 373. the names of ſeveral of them, 81, 481. their eaſy conqueſt of Egypt, 361, 539. their character, 363. 531. their fabulous hiſtory developed, 368—581. their generic name explained, 363, 479. their bulk, 495.
Titles, confuſion in thoſe of the Heathen Deities exemplified, 131. how contrived and formed, 130.
Toophooa, what ſpot was thus called, 418.
Traditions, the cauſes of their corruption, 12, 34, 45, and elſewhere.—identity of them in India and Egypt, 511. the reaſon of it, 514.
Tranſmigration of ſouls, believed among the Egyptians, 354 note *.
Troy, its war, not entirely fabulous, 7, note *. the ſtate of Greece at that æra, 44. that date never determined, 42, 43, 547.
Trumpets, their moſt ancient form, 199.
Tuph, what—395, 417, 464. various, deſcribed, 416. the difference between them and the Tith, 490.
Typhoëus, or Typhon, the fables reſpecting him explained, 395—425, 482, 508. nearly the ſame as Hercules, 488. why termed *ſævus* by Ovid, 484 note. the difference between him and Iäpetus, Cœus, and the reſt of the Titans, 493.
Typhon and Oſiris, the traditions reſpecting them explained, 251 note †, 282, 511.
Typhonian, who were thus called, 354 note *.

V.

Veeſhnu, his firſt incarnation, what, 15, 20, 511. his proper character, 557.
Venus, a deity of what nature, 113. the ſame with Apollo, 133. why ſaid to have ſprung from the ſea, 167 note ||, 170, 176.
Viar, S. ſome account of that ſaint, 35, note *.
Vine, the culture of it, to whom attributed, 229, 249.
Ulyſſes, reputed a deity, 47.
Volcanic exploſions, ſpecimens of the cauſes aſſigned for them by the poets, 397, 441 note †, 456 note *.

W.

War, of the Titans deſcribed, 377, 482, 494. of Amphitryon, 462. that of the Titans known in India, 473.
Water, why ſacred in the firſt ages, 176. that of the Nile the favourite drink of the Egyptians, 92.
Wilford, Mr., extracts from his writings, 517, 556, 558.
Writing, the firſt, of what deſcription, 220. the firſt of indubitable authenticity in the Greek tongue, 41.

X.

Xui, &c. radicals, 91, 92.
Xuth, the ſame as Zeuth and Ζευς, 106.

repreſented

represented as the father of Iön, 83, note †. the origin of this tradition, 107 note *. what is to be understood by his coming into Achæa, 107 note *, 173.

Z.

Za, the idea expressed by this sound, 96. the use the Greeks made of it, 97. it was commonly used in Egypt, 96, 100.
Za-Cur, the same as Venus, 113, 133.
Zaitha, derivation of this term, 108.
Ζαχορια, and Ζαχοροι, 113, 114.
Zacynthus, the origin of that name, 115.
Ζαν, and Ζην, the same with Ζευς, 105, 152.
Ζανιδες, 105 note ‡, 153.
Zancle, the purport of this word, 154.
Ζαψ, whence derived, 111.
Ζαω, and Ζωη, 111.
Ζας, Pherecydes' allegorical account of him, 98. the import of his name, 100.
Ζεα or Ζεια, 109.
Ζειδωρος, 111.
Ζεω, 92 note *, 93.
Ζευς, analysis of his name, 104. Ζευς Πιστιος, who, 156.
Zeuth, or Zuth, allusions to his history, 15, 20, 106. the same as Ζευς, 107.
Ζηθος, &c. 117.
Ζυθος, Ζυθιον, the history connected with these terms, 108, 197.

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INDEX